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کتاب
در محوي زبان هندي و فارسي
و عربي تصنيف وليم پرايس

A GRAMMAR
OF THE THREE PRINCIPAL
ORIENTAL LANGUAGES,
HINDOOSTANEE, PERSIAN, AND ARABIC,

On a Plan entirely new, and perfectly easy ;

TO WHICH IS ADDED, A SET OF
PERSIAN DIALOGUES,

COMPOSED FOR THE AUTHOR, BY
MIRZA MOHAMMED SAULIH, OF SHIRAZ;

ACCOMPANIED WITH AN

English Translation,

BY WILLIAM PRICE ESQ.

*Assistant Secretary to the Right Honourable Sir GORE OUSELEY, Baronet,
Ambassador Extraordinary and Plenipotentiary from His Britannic Majesty
to the Court of Persia.*

LONDON:

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1823.

PRINTED BY T. BAYNE, ST. MARK'S LANE.

پالت
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BIBLIOTHECA
 REGIA
 MONACENSIS.

Assistant Secretary to the High Commission for the Government of India,
 and to the Court of Directors, to the Court of Directors, to the Court of Directors,

LONDON:
 PUBLISHED BY KINGSBURY, TAYLOR, AND ALLEN, 10, MARK LANE, NEAR THE HOLBORN
 EAST INDIA COMPANY, LONDON.

PRINTED BY T. EATON, WORCESTER.

1823.

TO
The Honourable the Court of Directors
OF
THE UNITED EAST INDIA COMPANY.

Gentlemen,

Having been employed in your honourable Service during the period of Sir Gore Ouseley's Embassy to Persia, when most of the confidential papers relating to the affairs of the Embassy passed through my hands, and having given general satisfaction, I now feel sufficient confidence to place under your patronage the following work, intended chiefly for the use of your Servants.

I have had more frequent opportunities of research than the generality of your Servants have been favoured with, and should this part of the fruits of my labours, which I venture to lay before you and a generous public, be approved, I shall probably be induced to publish a continuation of my remarks on subjects which have come within my

DEDICATION.

TO
*notice; in doing which, I shall consider myself sufficiently rewarded if
they any way tend to facilitate the Study of Oriental Literature,
I have the honour to be*

GENTLEMEN,

Your most obedient

and most devoted

Humble Servant,

Worcester, February, 1823.

Wm. PRICE.

PREFACE.

It may be proper to make my readers acquainted with the circumstances which have led to the publication of the following work.

Mirza Abu'l Hasan, as most of them will remember, came to England as Ambassador from His Persian Majesty in 1809, and agreeable to Persian Etiquette, Sir Gore Ouseley, Bart. was appointed his *Mehmandar**. It was soon after decided by His late Majesty George the Third, that Sir Gore Ouseley should return with Mirza Abu'l Hasan, as Ambassador Extraordinary and Plenipotentiary from His Britannic Majesty to the Court of Persia; on that occasion, the little knowledge I possessed of Oriental Languages, procured for me the honour of being appointed one of the Suite.

We embarked at Spithead on board H. M. Ship Lion, of 64 Guns, on the 18th of July, 1810: touched at Madeira, Rio Janeiro, Ceylon, Cochin, and Bombay; proceeded up the Persian Gulph, and anchored at Busheher in Persia on the 1st of March, 1811.

During the voyage Mirza Abu'l Hasan and I, were of mutual benefit to each other; I taught him English, and he corrected me in the pronunciation† of such Persian words and phrases as I had never had an opportunity of hearing from native Persians: for though I had preyi-

*Entertainer of the Stranger.

† The Persians pronounce their words open and clear, as the Italians do, and seldom give the smothered sound of *u* to the short vowels, erroneously adopted by the Indian Munshees. They have a great dislike to those smothered sounds, and ridicule the Indians for their false articulation.

ously acquired a facility of translating Persian Manuscripts, still a living instructor was requisite before the modern dialect of Persia could be understood and spoken by a stranger unaccustomed to converse.

Previously to leaving England, Mirza Abu'l Hasan had forwarded dispatches to his sovereign, announcing the result of his mission; and the King of Persia was so much satisfied with his conduct, that he conferred on him the title of Khan, or Lord, and dispatched a vessel to Bombay, with the order, to be presented to him on landing there: consequently, Mirza Abu'l Hasan thenceforth assumed the title of Abu'l Hasan Khan.

The British Embassy proceeded from Busheher towards the Persian capital on the 28th of March, visited the ancient sculptures of Shapoor, halted at Kazeran, and arriving at Shiraz on the 8th of April, encamped close to the tomb of Hafiz, within sight of the Mosella, and stream of Roknabad, and within a few minutes ride of the tomb of the Poet Saadi. Some days after, Prince Hosein Ali Mirza appointed the palace of Kajaria for the use of Sir Gore. The gentlemen and servants of the Embassy encamped in the plain, near the Palace Gardens, and remained there till the 10th of July. While we were at Shiraz, I became acquainted with Mirza Saulih,* well known for his Literary acquirements: he entered our train and remained with the Embassy a considerable time, during which, I prevailed upon him to compose a set of dialogues in his native tongue, the pure dialect of Shiraz. The only Persian Dialogues hitherto known, are those in the *Persian Moonshee*, composed by Indian Moonshees, unaccustomed to modern Persian: they

* Since that period Mirza Saulih came to England with Col. Darsy, in order to learn the English Language, returned to Persia in 1819, and lately arrived on a special Mission from the King of Persia to his Majesty George the Fourth. On my presenting him with a copy of his own dialogues, he expressed himself much pleased, and promised to compose a new set.

are so full of pedantic phrases and obsolete words, that whenever Mirza Saulih took up the book to read them, he appeared disgusted with the style. It may therefore be presumed that an enlightened and candid public will at once perceive and promptly acknowledge the great superiority of those composed by my Persian friend: having myself no motive but that of contributing to the fund of Oriental literature, and of rendering the attainment of the Persian language less difficult to students; I have given the Dialogues verbatim, with an english translation as literal as possible. In the performance of this part of my work, I hope for that indulgence which is usually claimed by translators of Oriental tongues, in whose favour the different genius of the two languages, and the far more different conceptions of the people of the two nations are always taken into consideration.

The dialogues had lain some years in an obscure corner of my study, and probably never would have been published, had not some of my particular friends, who had placed their sons in that highly classical establishment conducted by Alexander Humphrys, Esq. at Netherton-house, near Worcester, prevailed on me to instruct them in the Oriental tongues. I attended them on certain days, desiring no other recompense than their rapid progress, and their parents' approbation. Some time after, Mr. Humphrys expressed a wish to form an Oriental seminary for the accommodation of such gentlemen as might choose to place their sons under his care, and suggested to me, that the same attendance might serve for his friends and for mine. I consented to the proposal, and have since had the satisfaction to learn, that some of the pupils who have received my instructions, have attained to the highest classes at Addiscombe.

I first printed a few sheets, containing the rudiments of Hindoostanee, Persian, and Arabic, as far as page 44 for the use of my pupils, to which

I added some tales selected from classical authors, in Hindoostanee, Persian, and English: forming the first part of a work intended to be published quarterly. The succeeding parts to consist of original translations from the best Persian poets, &c. compendious grammars of the various dialects of the Eastern world, in the proper characters; and such other matter as might appear curious and useful. Having given as much of Arabic grammar in this compendium as might serve for the first principles, I perceived as some of the pupils advanced, they required one on a more extended scale, of the same easy construction. I therefore continued my work, leading the student gradually from the more simple and easy parts of grammar, to the most difficult; and instead of using terms which puzzle beginners, such as, such a letter is gezmated or jezmated, which means the letter has no vowel, I have said the syllable rests on such a letter. I have introduced what I considered to be of use, and have left out altogether that which appeared useless or intricate. In short I have pursued the method commonly adopted in Persia and Arabia, commencing with the root, and ending with the branches.

For the use of those students who may not be familiar with the Persian, I intend to reprint the Dialogues in roman characters, with a french instead of an english translation in the parallel column, a specimen of which is given in the present publication. The orthography used, will be suited to the english pronunciation, which I conceive to be better adapted to the purpose than that of the french, or any other european language. One example will suffice to illustrate this remark: a frenchman would write *dchan* or *dchaun* for جان *jaun* or *tchoun* for چون *choon*.

I shall invariably express the long vowels ا و ي by *au*, *oo*, *ee*, because the Persians pronounce them exactly as we do in the words *daub*, *noon*, *feel*, داب نون فيل. It may perhaps be urged by an arabic

critic, that in the grammar I have sometimes carried this system too far, when those letters are quiescent. To this I reply, I have used the symbols of the long vowels more to show the arabic orthography than its quantity: and to demonstrate that the Persians frequently deviate from the strict rules of arabic grammar, and give the long sound to such words, not only pronouncing the alif as I have marked it, *au*, but carrying it still further, and pronouncing it *oo*, as they do words of persian origin نān *noon* آن *oon*, and many others. Having had frequent conversations with some very intelligent men among the Guebres, or Fire-worshippers; they assured me that many of these words are written with the letter و instead of \ in the Pahlavi language: I found this the case in several books of their prayers and other subjects with which they furnished me, in the ancient language of Persia, some in the Pahlavi, and others in the modern Persian character; some specimens of which I intend shall appear in a future publication. The short vowels correspond with our own *a* or *e*, *i*, *u*, in *pat* or *pet*, *pit*, *put*, and being generally omitted in writing, they are supplied by custom. This is the principal cause of the false or smothered sounds given to the Persian language in India.

I am of opinion that any student bearing these remarks in mind, may in a short time learn to pronounce and read persian with ease and accuracy. But the writing of Hindoostanee in roman characters is out of the question. To such words however, as I have had occasion to use, I have adopted the orthography laid down by Dr. Gilchrist, in his valuable Hindoostanee Grammar, published at Calcutta in 1796, which is now generally adopted in India, and is much better suited to the Hindoostanee than to the Persian language.

Before I conclude, I beg leave to announce, that the letters *ç* and ق will be distinguished by italics, and in any future publication of mine, in which Hindoostanee may be introduced, the aspirated

letters derived from the Sanscrit, will be expressed by ه as in بهير *b, her*, the common *h* by ک as in کها *kuha*. There will also be a distinction observed between the finals ع and ي the one without points will stand for long *e*, and the one with, for *ee*. This nicety has not been always attended to in the former part of the present volume; but Messrs. Fry and Son having cut and cast several letters and signs on purpose for this work, such as may have been deficient or defective at the beginning, are now supplied: and for the beauty of those types, the public are indebted to that profound oriental scholar, Dr. Wilkins, who first designed the greater part of them.

But to return, having brought the mind of the reader to Shiraz, it may be expected that I should give some account of our future movements, which I will do as briefly as I can to be understood.

We left Shiraz on the 10th of July, made some stay at the noble ruins of Persepolis, arrived at Ispahan on the 29th, and after a residence of nearly three months in the Persian capital, proceeded on the 21st of October by way of Kashan and Kom, to Teheran the seat of the Persian Court, where we arrived on the 9th of November. Much was to be done before a treaty could be concluded between the two powers; but, having brought it to a termination, the Embassy left Teheran on the 25th of May 1812, and passing through Cazwin, Abhar, Sultaniah, Zengan, and other places, reached Tabriz on the 19th of June. Nearly a fortnight's delay took place before Abas Mirza, the heir apparent to the Persian throne, could have a lucky day assigned him by his Astrologers, to sign the treaty, which already bore the signature of his father.

On the 1st of July I accompanied Sir William Ouseley to take leave of Sir Gore, and we set off for England with the definitive treaty, taking in our way Mount Ararat, Erivan, Kars, Erzerroom, along the banks of

the Euphrates, Kara-hisar, Nixat, Tocat, Amassia, Tossia, Boli, and Nicomedia. Our route lay through Armenia and Asia Minor. We took with us several fine horses as presents from the King of Persia to His present Majesty, (then Prince Regent,) and one to the Marquis Wellesley. We reached Constantinople on the 2nd of September, and were hospitably received by the English Ambassador, Mr. (now Sir Robert) Liston. After remaining there nearly a fortnight, a Greek vessel was engaged to carry us and the horses across the sea of Marmora. We set sail on the evening of the 14th, and landed next day at a town called by the Turks Malidg; there we engaged post horses; on the 20th reached Magnesia, and next day Smyrna, where our travels over land ended. The whole from Busheher being one hundred and twenty-eight days journey; and as I had made drawings and sketches of the country the whole way, I had the satisfaction not to have missed a single stage. We were entertained by the English Consul till the 26th, when we embarked on board His Majesty's frigate *Salcette*, sailed next morning, touched at Scio, and arrived at the English fleet in the Gulf of Lyons on the 12th of October. We exchanged signals with the Admiral's ship, and received orders for the *Salcette* to proceed with us to England. We left the fleet on the 13th, touched at Alicant in Spain, Port Mahon (Minorca,) Tetuan on the Barbary coast, Gibraltar, took a french privateer in the Channel, and arrived in England on the 14th of November 1812.

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PERSIAN AND HINDOOSTANEE.

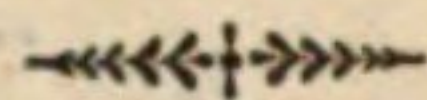
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EXPLANATIONS.



- | Page | line | |
|------|------|--|
| 146 | 14 | من <i>man</i> , the name of a weight, about eight pounds. The persian stone. |
| 146 | 19 | چارک <i>charek</i> , a quarter of a <i>man</i> , near 2 lb. |
| 147 | 21 | دینار <i>deenar</i> , an imaginary coin, like that by which the French reckon their centimes, and reduce their reckonings to half and quarter farthings. |
| 149 | 19 | زرد چوبه <i>zerd chooba</i> , turmeric, a yellow root, used for colouring. |
| 151 | 17 | چپکن <i>chapkan</i> , the name of a lady's dress. |
| 154 | 2 | Barbers attend at the Baths, to dress the beard, and colour the hands and feet with henna. |
| 158 | 27 | خروار <i>kherwar</i> , an ass's load. |
| | | { آفتابه <i>aftabeh</i> , name of a water vessel, in shape of a coffee pot. |
| 164 | 13 | { لکن <i>lakan</i> , name of another vessel. |
| | | { بیسوز <i>beesooz</i> , an extinguisher. |
| 168 | 13 | تومان <i>toman</i> , name of a gold coin, worth about 18 shillings |

THE PERSIAN ALPHABET.

THE Persians and other nations using the Arabic characters write with reeds from right to left, and form their letters in the following manner:

FINALS.		MEDIALS AND INITIALS.	
Connected.	Unconnected.	Connected.	Unconnected.
Alif.	ا	ا	ا
Ba.	ب	ب	ب
Pa.	پ	پ	پ
Ta.	ت	ت	ت
Sa. Tha.	ث	ث	ث
Jeem.	ج	ج	ج
Cheem.	چ	چ	چ
Hha.	ح	ح	ح
Kha.	خ	خ	خ
Dal.	د	د	د
Zal. Dhal.	ذ	ذ	ذ
Ra.	ر	ر	ر
Za.	ز	ز	ز
Zha.	ژ	ژ	ژ
Seen.	س	س	س

FINALS.

MEDIALS AND INITIALS.

Connected. Unconnected.

Connected. Unconnected.

Sheen.	ش	ش	ش	ش	Sh.
Saad.	ص	ص	ص	ص	Ss.
Zaad.	ض	ض	ض	ض	Zz. Dh.
Taa.	ط	ط	ط	ط	T.
Zaa.	ظ	ظ	ظ	ظ	Zz. Dh.
Ain.	ع	ع	ع	ع	Aa.
Ghain.	غ	غ	غ	غ	Gh.
Fa.	ف	ف	ف	ف	F.
Kaf.	ق	ق	ق	ق	K.
Kiaf.	ك	ك	ك	ك	K.
Gaf.	گ	گ	گ	گ	G.
Lam.	ل	ل	ل	ل	L.
Meem.	م	م	م	م	M.
Noon.	ن	ن	ن	ن	N.
Vau. Wa.	و	و	و	و	V. Oo. W.
Ha.	ه	ه	ه	ه	H.
Ya.	ي	ي	ي	ي	Y. Ee.

These seven letters *alif*, *dal*, *zal*, *ra*, *za*, *zha*, and *vau*, must not connect with the letters that follow them; and these four viz. *p*, *ch*, *zh*, and *g*, have no place in the Arabic alphabet: all

the others are Arabic. In addition to the letters of the Persian, the Hindoostanee uses three, ت *t*, ر *r*, ذ *d*, taken from the Nagree alphabet.

VOWEL, AND OTHER POINTS.

Fat-ha [^] sounds *a* or *e*.

Casra _~ sounds *i* in fit.

Dhamma [˘] sounds *o* or *u*.

Gezma [°] shews the syllable rests on the letter.

Medda [~] over alif gives it a broad sound.

Hamza ^ˆ often supplies the place of *a* or *ee*.

Teshdeed ⁻ shews the letter to be doubled.

Tenween are such as give a nunnation to the words, and are used to distinguish the cases in Arabic.

^ˆ sounds *on*, and marks the nominative.

_ˆ below the word, sounds *in*, and marks the genitive.

^ˆ above, sounds *an*, and marks the accusative, adverbs, &c.

Wesla [~] *conjunction* is only inscribed over \ at the beginning of a word, to mark an union with the preceding vowel, alif itself being silent.

FIGURES.

١	٢	٣	٤	٥	٦	٧	٨	٩	١٠	٢٠	٣٠	١٠٠
1	2	3	4	5	6	7	8	9	10	20	30	100

PRONUNCIATION.

- ا like *a*, in all.
- ب *b*, in bell.
- پ *p*, in pay.
- ت *t*, in take.
- ث *s*, in see. (Persian.)
th, in thing. (Arabic.)
- ج *j*, in June.
- چ *ch*, in chin.
- ح *h*, in hound.
- خ *kh*, a guttural aspiration like the German *ch*.
- د *d*, in day.
- ذ *z*, in zeal. (Persian)
th, in them. (Arabic.)
- ر *r*, in ring.
- ز *z*, in zone.
- ژ *s*, in pleasure, French *j*.
- س *s*, in save.
- ش *sh*, in show.
- ص *ss*, in dissemble.
- ض *z*, in zealous. (Persian.)
th, in thy. (Arabic.)
- ط *t*, in tight.
- ظ *z*, in zaffer. (Persian.)
dz or *dth*. (Arabic.)
- ع a deep-toned *a*, something like *ai* in rain.
- غ *gh*, another guttural, like the Northumberland *r*.
- ف *f*, in fond.
- ق a harsh-sounded *k*, by placing the root of the tongue against the palate, and drawing it suddenly from it.
- ک *k*, in kalendar.
- گ *g*, in give.
- ل *l*, in lip.
- م *m*, in may.
- ن *n*, in name before ا ج خ ع غ but when followed by ب it sounds like *m*; and when it precedes و ل it takes the sound of the letter that follows it, in Arabic.
- و *v*, *w*, *oo*, in virtue, will, and moon.
- ه *h*, in haste, often like long *e* at the end of words.
- ي *ee*, in been, and *y* in young.

PERSIAN AND HINDOOSTANEE.

Decline a Noun and the Pronouns in Hindoostanee and Persian.

NOUN.

	SINGULAR.		PLURAL.	
	HINDOOST.	PERSIAN.	HINDOOST	PERSIAN.
N.	بیٹا	پسر a son.	بیٹی	پسران sons.
G.	بیٹی کا or کي	پسر of a son.	بیٹوں کا or کي	پسران of sons.
D.	بیٹی کو	پسر to a son.	بیٹوں کو	پسرانرا to sons.
Ac.	بیٹی کو	پسر the son.	بیٹوں کو	پسرانرا the sons.
V.	ای بیٹی	ای پسر O son.	ای بیٹو	ای پسران O sons.
Ab.	بیٹی سی	از پسر from a son.	بیٹوں سی	از پسران from son.

PRONOUNS.

FIRST PERSON.

N.	میں (نی)	من I.	ہم (نی)	ما we.
G.	میرا	من of me.	ہمارا	ما of us.
O.	میری مجھے	مرا me.	ہماری ہمون	مارا us,

SECOND PERSON.

N.	تو (نی)	تو thou.	تم (نی)	شما ye, you.
G.	تیرا	تو of thee.	تمہارا	شما of you.
	تیری مجھے	ترا thee.	تمہاری تمہون	شمارا you.

THIRD PERSON.

SINGULAR.

PLURAL.

HINDOOST.	PERSIAN.	HINDOOST.	PERSIAN.
N. وہ	او he, she, it,	وي	اشان they.
O. اوس	him her, &c. اورا he, she, &c.	اون انهن	اشانرا them
ينہ	اين this	بي	اينہ or, اينان these
وہ	آن that,	ان	آنا or, آنان those,
ان ني him, he, &c. ون ونهن ني them, these, they.			

MAS.	OB. & PLUR.	FEM.	SING.
مرا mera,	ميري mere,	ميري meree, my,	من men, or م em,
تيرا tera,	تيري tere,	تيري teree, thy.	ت too, ت et.
اپنا apna,	اپني apne,	اپني apnee, my, thy, his, ours, your, their.	او o ش esh

HIN.	SINGULAR.	PER.
اوسکا ooska,	اوسکی ooskee,	خود khood, خودش khoodesh.
		his, her, its.
HIN.	PLURAL.	PER.
همہاری humara-e-ee, our.		ما mau,
تمہاری toomhara-e-ee, your.		شما shumau,
اونکی oonka-e-ee, their,		ایشان ishaun,

HIN.	ADJECTIVES.	PER.
بڑا bura,	great,	بزرگ bezerk,
اچھا ach,cha	good,	خوب or بہ khoob or beh,
اچھا اچھا ach,cha ach,cha, better,		خوبتر or بہتر khoobter or behter,
اچھی سی اچھی ach,che se ach che best	بہترین or	خوبترین khoobtereen or behtereen,

VERB.

HINDOOST.

PERSIAN.

HINDOOST.

PERSIAN.

PRESENT.

میں ہوں	I am
تو ہے	thou art
وہ ہے	he is
ہم ہیں	we are
تم ہو	you are
وی ہیں	they are

PAST.

میں تھا	I was
تو تھا	thou wast
وہ تھا	he was
ہم تھے	we were
تم تھے	you were
وی تھے	they were

FIRST FUTURE.

میں ہوون	I will be	ہونا خواہم بود	to be
تو ہووی	thou wilt be	خواہی بود	
وہ ہووی	he will be	ہوتا خواہد بود	being
ہم ہووین	we will be	ہوکر خواہیم بود	been
تم ہوو	you will be	خواہید بود	
وی ہوین	they will be	خواہند بود	

SECOND FUTURE.

میں ہونگا	I shall or may be	باشم
تو ہوگا	thou shalt be	باشی
وہ ہوگا	he shall be	باشد
ہم ہونگی	we shall be	باشیم
تم ہووگی	you shall be	باشید
وی ہونگی	they shall be	باشند

POTENTIAL.

میں ہودمی	I would be	بودمی
تو ہودی	thou wouldst be	بودی
وہ ہودی	he would be	بودی
ہم ہودمی	we would be	بودمی
تم ہودی	you would be	بودیدی
وی ہودی	they would be	بودندی

INFINITIVE.

PARTICIPLES.

باشا
بودہ

Conjugate the verb لرزنا *luruzna*, to tremble, in Hindoostanee and Persian.

Active voice.—Indicative.—Present.

HINDOOSTANEE.	ENGLISH.	PERSIAN.
SINGULAR.		SINGULAR.
مین لرزتا هون		می لرزم
تو لرزتا هی		می لرزی
وہ لرزتا هی		می لرزد
PLURAL.		PLURAL.
ہم لرزتی ہین		می لرزیم
تم لرزتی ہو		می لرزید
وی لرزتی ہین		می لرزند
SINGULAR.		SINGULAR.
Myn luruzta hoon	I tremble or am trembling	Mee lurzam
Too luruzta hy	Thou tremblest	Mee lurzee
Woh luruzta hy	He trembles	Mee lurzed
PLURAL.	PLURAL.	PLURAL.
Hum luruzte hyn	We tremble	Mee lurzeem
Toom luruzte ho	You tremble	Mee lurzeed
We luruzte hyn	They tremble	Mee lurzend

PRETERIMPERFECT.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

SINGULAR.

میں لرزتا تھا

تو لرزتا تھا

وہ لرزتا تھا

PLURAL.

ہم لرزتی تھی

تم لرزتی تھی

وی لرزتی تھی

SINGULAR.

Myn luruzta t'ha

Too luruzta t'ha

Woh luruzta t'ha

PLURAL.

Hum luruzte t'he

Toom luruzte t'he

We luruzte t'he

SINGULAR.

می لرزیدم

می لرزیدی

می لرزید

PLURAL.

می لرزیدیم

می لرزیدید

می لرزیدند

SINGULAR.

Mee lurzeedam

Mee lurzeedee

Mee lurzeed

PLURAL.

Mee lurzeedeem.

Mee lurzeedeed

Mee lurzeedend

I was trembling

Thou wast trembling

He was trembling

We were trembling

You were trembling

They were trembling

PRETERPERFECT.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

SINGULAR.

میں لرزا ہوں

تو لرزا ہی

وہ لرزا ہی

PLURAL.

ہم لرزی ہیں

تم لرزی ہو

وی لرزی ہیں

SINGULAR.

Myn luruzā hoon

Too luruzā hy

Woh luruzā hy

PLURAL.

Hum luruze hyn

Toom luruze ho

We luruze hyn

I have trembled

Thou hast trembled

He has trembled

We have trembled

You have trembled

They have trembled

SINGULAR.

لرزیده ام

لرزیده

لرزیده است

PLURAL.

لرزیده ایم

لرزیده اید

لرزیده اند

SINGULAR.

Lurzeedeh am

Lurzeedeh ee

Lurzeedeh ast

PLURAL.

Lurzeedeh eem

Lurzeedeh eed

Lurzeedeh and

PRETERPLUPERFECT.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

SINGULAR.

مین لرزا تھا

تو لرزا تھا

وہ لرزا تھا

PLURAL.

ہم لرزی تھی

تم لرزی تھی

وی لرزی تھی

SINGULAR.

Myn luruza t'ha

Too luruza t'ha

Woh luruza t'ha

PLURAL.

Hum luruze t'he

Toom luruze t'he

We luruze t'he

I had trembled

Thou hadst trembled

He had trembled

We had trembled

You had trembled

They had trembled

SINGULAR.

لرزیدہ بودم

لرزیدہ بودی

لرزیدہ بود

PLURAL.

لرزیدہ بودیم

لرزیدہ بودید

لرزیدہ بودند

SINGULAR.

Lurzeedeh boodam

Lurzeedeh boodee

Lurzeedeh bood

PLURAL.

Lurzeedeh boodeem

Lurzeedeh boodeed

Lurzeedeh boodend

FIRST FUTURE.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

SINGULAR.

مین لرزوونگا

تو لرزیگا

وہ لرزیگا

PLURAL.

ہم لرزینگے

تم لرزوگی

وی لرزینگے

SINGULAR.

بلرزیم

بلرزے

بلرزد

PLURAL.

بلرزیم

بلرزید

بلرزند

SINGULAR.

Myn luruzoonga

Too luruzega

Woh luruzega

PLURAL.

Hum luruzenge

Toom luruzoge

We luruzenge

I shall tremble

Thou shalt tremble

He shall tremble

We shall tremble

You shall tremble

They shall tremble

SINGULAR.

Be lurzam

Be lurzee

Be lurzed

PLURAL.

Be lurzeem

Be lurzeed

Be lurzend

THE SECOND FUTURE.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

SINGULAR.

میں لرزا چاہتا ہوں

تو لرزا چاہتا ہے

وہ لرزا چاہتا ہے

PLURAL.

ہم لرزی چاہتی ہیں

تم لرزی چاہتی ہو

وی لرزی چاہتی ہیں

SINGULAR.

خواہم لرزید

خواہی لرزید

خواہد لرزید

PLURAL.

خواہیم لرزید

خواہید لرزید

خواہند لرزید

SINGULAR.

Myn luruza chahta hoon

I will tremble

Too luruza chahta hy

Thou wilt tremble

Woh luruza chahta hy

He will tremble

PLURAL.

Hum luruze chahte hyn

We will tremble

Toom luruze chahte ho

You will tremble

We luruze chahte hyn

They will tremble

D

SINGULAR.

Khauhem lurzeed

Khauhee lurzeed

Khauheed lurzeed

PLURAL.

Khauheem lurzeed

Khauheed lurzeed

Khauhend lurzeed

FIRST FUTURE.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

SINGULAR.

میں لرزوونگا

تو لرزیگا

وہ لرزیگا

PLURAL.

ہم لرزینگے

تم لرزوگی

وی لرزینگے

SINGULAR.

بلرزیم

بلرزے

بلرزے

PLURAL.

بلرزیم

بلرزید

بلرزند

SINGULAR.

Myn luruzoonga

I shall tremble

Too luruzega

Thou shalt tremble

Woh luruzega

He shall tremble

PLURAL.

Hum luruzenge

We shall tremble

Toom luruzoge

You shall tremble

We luruzenge

They shall tremble

SINGULAR.

Be lurzam

Be lurzee

Be lurzed

PLURAL.

Be lurzeem

Be lurzeed

Be lurzend

THE SECOND FUTURE.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

SINGULAR.

مین لرزا چاہتا ہوں

تو لرزا چاہتا ہے

وہ لرزا چاہتا ہے

PLURAL.

ہم لرزی چاہتی ہیں

تم لرزی چاہتی ہو

وی لرزی چاہتی ہیں

SINGULAR.

Myn luruza chahta hoon

I will tremble

Too luruza chahta hy

Thou wilt tremble

Woh luruza chahta hy

He will tremble

PLURAL.

Hum luruze chahte hyn

We will tremble

Toom luruze chahte ho

You will tremble

We luruze chahte hyn

They will tremble

D

SINGULAR.

خواہم لرزید

خواہی لرزید

خواہد لرزید

PLURAL.

خواہیم لرزید

خواہید لرزید

خواہند لرزید

SINGULAR.

Khauhem lurzeed

Khauhee lurzeed

Khauheed lurzeed

PLURAL.

Khauheem lurzeed

Khauheed lurzeed

Khauhend lurzeed

CONJUNCTIVE OR AORIST.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

SINGULAR.

SINGULAR.

مین لرزون

لرزم

تو لرزی

لرزی

وہ لرزی

لرزد

PLURAL.

PLURAL.

ہم لرزین

لرزیم

تم لرزو

لرزید

وی لرزین

لرزند

SINGULAR.

SINGULAR.

Myn luruzoon

I may tremble

Lurzam

Too luruze

Thou mayst tremble

Lurzee

Woh luruze

He may tremble

Lurzed

PLURAL.

PLURAL.

Hum luruzen

We may tremble

Lurzeem

Toom luruzo

You may tremble

Lurzeed

We luruzen

They may tremble

Lurzend

POTENTIAL.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

SINGULAR.

میں لرزتا

تو لرزتا

وہ لرزتا

PLURAL.

ہم لرزتی

تم لرزتی

وی لرزتی

SINGULAR.

لرزید می

لرزیدی

لرزیدی

PLURAL.

لرزیدیم

لرزیدید

لرزیدند

SINGULAR.

Myn luruzta

I might tremble

Lurzeedemee

Too luruzta

Thou mightst tremble

Lurzeedee

Woh luruzta

He might tremble

Lurzeedee

PLURAL.

Hum luruzte

We might tremble

Lurzeedeemee

Toom luruzte

You might tremble

Lurzeedeedee

We luruzte

They might tremble

Lurzeedendee

COMPOUND FUTURE.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

SINGULAR.

مین لرزا هوون

تو لرزا هووي

وه لرزا هووي

PLURAL.

هم لرزي هووين

تم لرزي هوون

وي لرزي هووين

SINGULAR.

Myn luruzā ho'oon

Too luruzā howe

Woh luruzā howe

PLURAL.

Hum luruze howen

Toom luruze ho'o

We luruze howen

I may have trembled

Thou mayst have trembled

He may have trembled

We may have trembled

You may have trembled

They may have trembled

SINGULAR.

لرزیده باشم

لرزیده باشی

لرزیده باشد

PLURAL.

لرزیده باشیم

لرزیده باشید

لرزیده باشند

SINGULAR.

Lurzeedeh bausham

Lurzeedeh baushee

Lurzeedeh baushed

PLURAL.

Lurzeedeh bausheem

Lurzeedeh bausheed

Lurzeedeh baushend

IMPERATIVE.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

SINGULAR.

لرزون مین

لرز تو

لرزی وه

PLURAL.

لرزین هم

لرزو تم

لرزین وی

SINGULAR.

لرز

لرزد

PLURAL.

لرزیم

لرزید

لرزند

SINGULAR.

Luruzoon myn

Luruz too

Luruze woh

PLURAL.

Luruzen hum

Luruzo toom

Luruzen we

Let me tremble

Tremble thou

Let him tremble

Let us tremble

Tremble you

Let them tremble
E

SINGULAR.

Lurz

Lurzed

PLURAL.

Lurzeem

Lurzeed

Lurzend

INFINITIVE.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

PRESENT.

لر زنا

Luruzna

To tremble

PRESENT.

لر زیدن

Lurzeeden

PERFECT.

لر ز ا هونا

Luruza hona

To have trembled

PERFECT.

لر زیده بودن

Lurzeedeh booden

FUTURE.

لر ز ا چاهنا

Luruza chahna

To be about to tremble

PARTICIPLES.

PRESENT.

لر زتا لر زتا هوا

Luruzta, or luruzta hooa

Trembling

PRESENT.

لر زان لر زنده

Lurzaun or lurzendeh

PERFECT.

لر ز لر ز ا هوا

Luruza, or luruz a hooa

Trembled

HINDOOSTANEE.

ENGLISH.

PERSIAN.

PRETERPERFECT.

PRETERPERFECT.

لرز لرزي لرزكي لرزكر كي لرزكر

لرزیده

Luruz, Luruze, Luruzke,
luruzkurke, or luruzkur

Having trembled

Lurzeedeh

FUTURE.

لرزا چاهتا

Luruza chahta

About trembling

What other tenses are there ?

In addition to those already conjugated, the Hindoostanee sometimes
uses in the indicative present,

مین لرزا تولرزا

Myn luruza, Too luruza, &c. I tremble, Thou tremblest, &c.

And in the preterpluperfect,

مین لرزا هوتا

Myn luruza hota, I had trembled, &c.

Conjugate the verb *کہنا* *kuhna*, to tell, in the passive voice, and do the same in Persian.

INDICATIVE PRESENT.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

SINGULAR.

مین کہا جاتا ہوں

تو کہا جاتا ہی

وہ کہا جاتا ہی

PLURAL.

ہم کہی جاتی ہیں

تم کہی جاتی ہو

وی کہی جاتی ہیں

SINGULAR.

Myn kuha jata hoon

Too kuha jata hy

Woh kuha jata hy

PLURAL.

Hum kuhe jate hyn

Toom kuhe jate ho

We kuhe jate hyn

SINGULAR.

گفتہ میشوم

گفتہ میشوی

گفتہ میشود

PLURAL.

گفتہ میشویم

گفتہ میشوید

گفتہ میشوند

SINGULAR.

Gufteh mee shevem

Gufteh mee shevee

Gufteh mee sheved

PLURAL.

Gufteh mee sheveem

Gufteh mee sheveed

Gufteh mee shevend

I am told

Thou art told

He is told

We are told

You are told

They are told

PRETERITE.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

SINGULAR.

مین کہا گیا

تو کہا گیا

وہ کہا گیا

PLURAL.

ہم کہی گئی

تم کہی گئی

وی کہی گئی

SINGULAR.

گفته شدم

گفته شدی

گفته شد

PLURAL.

گفته شدیم

گفته شدید

گفته شدند

SINGULAR.

Myn kuha gy'a

I was told

Gufteh shudam

Too kuha gy'a

Thou wast told

Gufteh shudee

Woh kuha gy'a

He was told

Gufteh shud

PLURAL.

Hum kuhe gy'e

We were told

Gufteh shudeem

Toom kuhe gy'e

You were told

Gufteh shudeed

We kuhe gy'e

They are told

Gufteh shudend

PRETERPLUPERFECT.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

SINGULAR.

مین کہا گیا تھا

تو کہا گیا تھا

وہ کہا گیا تھا

PLURAL.

ہم کہی گئی تھی

تم کہی گئی تھی

وی کہی گئی تھی

SINGULAR.

Myn kuha gy'a t'ha

Too kuha gy'a t'ha

Woh kuha gy'a t'ha

PLURAL.

Hum gy'e t'he

Toom gy'e t'he

We gy'e t'he

I had been told

Thou hadst been told

He had been told

We had been told

You had been told

They had been told

SINGULAR.

گفته شده بودم

گفته شده بودی

گفته شده بود

PLURAL.

گفته شده بودیم

گفته شده بودید

گفته شده بودند

SINGULAR.

Gufteh shudeh boodam

Gufteh shudeh boodee

Gufteh shudeh bood

PLURAL.

Gufteh shudeh boodeem

Gufteh shudeh boodeed

Gufteh shudeh boodend

FUTURE.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

SINGULAR.

میں کہا جاوے گا

تو کہا جاوے گا

وہ کہا جاوے گا

SINGULAR.

گفته خواهم شد

گفته خواهی شد

گفته خواهد شد

PLURAL.

ہم کہی جاوینگے

تم کہی جاوے گی

وی کہی جاوینگے

PLURAL.

گفته خواهیم شد

گفته خواهید شد

گفته خواهند شد

SINGULAR.

Myn kuha ja'oonga

I shall or will be told

SINGULAR.

Gufteh khauhem shud

Too kuha jawega

Thou shalt be told

Gufteh khauhee shud

Woh kuha jawega

He shall be told

Gufteh khauhed shud

PLURAL.

Hum kuhe jawenge

We shall be told

PLURAL.

Gufteh khauheem shud

Toom kuhe ja'oge

You shall be told

Gufteh khauheed shud

We kuhe jawenge

They shall be told

Gufteh khauhend shud

AORIST.

HINDOOSTANEE.

SINGULAR.

مدين کھا جاؤن

تو کھا جاوي

وہ کھا جاوي

PLURAL.

هم کھي جاوين

تم کھي جاؤ

وي کھي جاوين

SINGULAR.

Myn kuha ja'oon

Too kuha jawe

Woh kuha jawe

PLURAL.

Hum kuhe jawen

Toom kuhe ja'o

We kuhe jawen

ENGLISH.

I may be told

Thou mayst be told

He may be told

We may be told

You may be told

They may be told

PERSIAN.

SINGULAR.

گفته شوم

گفته شوي

گفته شود

PLURAL.

گفته شويم

گفته شويد

گفته شوند

SINGULAR.

Gufteh shevem

Gufteh shevee

Gufteh sheved

PLURAL.

Gufteh sheveem

Gufteh sheveed

Gufteh shevend

The following Hindoostanee tenses not being used in Persian, the first person of each tense is sufficient for the formation of the rest.

PRETERIMPERFECT.

میں کہا جاتا تھا

Myn kuha jata t'ha I was then told

PRETERPERFECT.

میں کہا گیا ہوں

Myn kuha gy'a hoon I have been told

میں کہا جایا جاؤں

Myn kuha jy'a ja'oon I may have been told

PRETERPLUPERFECT.

میں کہا جایا جاتا

Myn kuha jy'a jata I had or should have been told

FUTURE.

میں کہا جایا چاہتا ہوں

Myn kuha jy'a chahta hoon I shall or will be told

میں کہا جایا جاؤنگا

Myn kuha jy'a ja'oonga I shall or may have been told

IMPERATIVE.

کہا جاؤن مین

Kuha ja'oon myn Let me be told

INFINITIVE.

HINDOOSTANEE.

ENGLISH.

PERSIAN.

PRESENT.

کہا جانا

Kuha jana

To be told

PRESENT.

گفته شدن

Guftteh shuden

PERFECT.

کہا جایا جانا کہا ہوا جانا

Kuha jy'a jana or
kuha hoo'a jana }

To have been told

PERFECT.

گفته شدہ بودن

Guftteh shudeh booden

FUTURE.

کہا جایا چاہنا

Kuha jy'a chana

To be about to be told

PARTICIPLES.

PRESENT.

کہا جاتا کہا جایا جاتا کہا ہوا جاتا

Kuha jata, kuha jy'a jata, or kuha hoo'a jata Being told, &c.

HINDOOSTANEE.

ENGLISH.

PERFECT.

کہا گیا کہا جایا کہا ہوا

Kuha gy'a, kuha jy'a, or kuha hoo'a Told

PRETERPERFECT.

کہا جایا جا جای کہا جایا جاکر کی

کہا جایا جاکر کہا جایا جاکي

Kuha jy'a ja or ja'e. kuha jy'a jakurke, } Having been told
kuha jy'a jakur, or kuha jy'a jake }

کہا جایا چاہتا

Kuha jy'a chata About being told

How are Negative Verbs formed in Persian ?

By prefixing the particle نه *neh*, to all tenses but the imperative, which takes م *ma*, as مگو *ma goo*, do not say.

And how in Hindoostanee ?

By prefixing *nu*, or نہین *nuheen*, in the same way ; مت *mut*, being used in the imperative, like *ma* in Persian, as مت کہو *toom mut kuho*, do not tell.

How are transitive verbs formed in Hindoostanee and Persian?

In Hindoostanee by changing the infinitive نا *na*, into وانا *wana*, or انا *ana*; and in Persian by changing the infinitive یدن *eeden*, into انیدن *auneeden*, as

HINDOOSTANEE.

ENGLISH.

PERSIAN.

لرزنا

Luruzna

To tremble

لرزیدن

Lurzeeden

لرزانا

Lurzana

To cause to tremble

لرزانیدن

Lurzauneeden

ARABIC.

Conjugate the Arabic Root **برك** *baraka*, he blessed.

ACTIVE VOICE.

PRETERITE.

SINGULAR.

برك

بركت

Baraka, He blessed

Barakat, She blessed

بركت

بركت

Barakta, Thou (male) blessedst

Barakti, Thou (female) blessedst

بركت

Barakto, I blessed

DUAL.

بركا

بركتا

Barakau, These two (males) blessed Barakatau, These two (females) blessed

بركتما

Baraktumau, You two blessed

PLURAL.

بركوا

بركن

Barakoo, They (males) blessed

Barakna, They (females) blessed

برکتتم

برکتن

Baraktum, You (males) blessed Baraktunna, you (females) blessed

برکنا

Baraknau, We blessed

FUTURE.

SINGULAR.

یبرک

تبرک

Yebruku, He will bless

Tebruku, She will bless

تبرک

تبرکین

Tebruku, Thou (male) wilt bless

Tebrukeena, Thou (female) wilt bless

ابرک

Abruku, I will bless

DUAL.

یبرکان

تبرکان

Yebrukauni, These two (males)
will blessTebrukauni, These two (females)
will bless

تبرکان

Tebrukauni, You two will bless.

PLURAL.

یبرکون

یبرکن

Yebrukoona, They (males) will bless

Yebrukna, They (females) will bless

تبركون

تبركن

Tebrukoona, You (males) will bless Tebrukna, You (females) will bless

نبرك

Nebruku, We will bless

IMPERATIVE.**SINGULAR.**

ابرک

ابرکي

Ubruk, Thou (male) bless Ubrukee, Thou (female) bless

DUAL.

ابرکا

Ubrukau, You two bless

PLURAL.

ابرکوا

ابرکن

Ubrukoo, You (males) bless Ubrukna, You (females) bless

PARTICIPLES.**SINGULAR.****MASCULINE.**

بَارِكْ

Baurikon, Blessed

FEMININE.

بَارِكَةٌ

Bauriketon, Blessed

DUAL.

MASCULINE.

بَارِكَانِ

Baurikauni, Two blessed

FEMININE.

بَارِكَتَانِ

Bauriketauni, Two blessed

PLURAL.

بَارِكُونِ

Baurikoona, Blessed

بَارِكَاتُ

Baurikauton, Blessed

INFINITIVE.

بَرَكَاءُ

Barkaun, To bless

How is the present tense expressed in Arabic?

Generally by the future tense, and sometimes by the preterite.

How is the passive voice distinguished from the active, in the preterite and future, they being both written alike?

By the inflections of the vowel points.

Conjugate the Root برك *baraka*, he blessed.

PASSIVE VOICE.

PRETERITE.

SINGULAR.

بَرِكَ

بَرِكَتْ

Burika, He was blessed

Burikat, She was blessed

بَرِكَتَ

بَرِكَتِ

Burikta, Thou (male) wast blessed

Burikti, Thou (female) wastblessed

بَرِكَتُ

Burikto, I was blessed.

DUAL.

بَرِكَا

بَرِكَا

Burikau, These two (males) were
blessed

Burikatau, These two (females) were
blessed

بَرِكْتُمَا

Buriktumau, You two were blessed

PLURAL.

بَرِكُوا

بَرِكْنَ

Burikoo, They (males) were blessed

Burikna, They (females) were blessed

بَرِكْتُمْ

Buriktum, You (males) were
blessed

بَرِكْتُنَّ

Buriktunna, you (females) were
blessed

بَرِكْنَا

Buriknau, We were blessed

FUTURE.

SINGULAR.

يَبْرِكُ

Yubrako, He will be blessed

تَبْرِكُ

Tubrako, She will be blessed

تَبْرِكُ

Tubrako, Thou (male) wilt be
blessed

تَبْرِكِينَ

Tubrakeena, Thou (female) wilt be
blessed

أَبْرِكُ

Abrako, I shall be blessed

DUAL.

يَبْرِكَانِ

Yubrakauni, These two (males)
will be blessed

تَبْرِكَانِ

Tubrakauni, These two (females)
will be blessed

تَبْرِكَانِ

Tubrakauni, You two will be blessed

PLURAL.

يُبْرَكُونَ

Yubrakoon, They (males) will be
blessed

يُبْرَكْنَ

Yubrakna, They (females) will be
blessed

تُبْرَكُونَ

Tubrakoon, You (males) will be
blessed

تُبْرَكْنَ

Tubrakna, You (females) will be
blessed

نُبْرَكْ

Nubrako, We shall be blessed

IMPERATIVE.

لِيُبْرَكْ

Liyubrako, Let him be blessed

لِتُبْرَكْ

Litubrako, Let her be blessed, &c.

The only difference between this tense and the future, is the
prefixing ل *li*, to each person.

PARTICIPLES.

SINGULAR.

MASCULINE.

مَبْرُوكٌ

Mebrookon, Blessed

FEMININE.

مَبْرُوكَةٌ

Mebrooka ton, Blessed

DUAL.

MASCULINE.

مَبْرُوكَانِ

Mebrookauni, Two blessed

FEMININE.

مَبْرُوكَتَانِ

Mebrookatauni, Two blessed

PLURAL.

مَبْرُوكُونَ

Mebrookoon, Blessed.

مَبْرُوكَاتُ

Mebrookauton, Blessed.

IMPERATIVE.

PARTICIPLES.

SINGULAR.

مَبْرُوكٌ

Mebrookun, Blessed

مَبْرُوكَةٌ

Mebrookun, Blessed

SERVILES.

How many servile letters are used to vary the persons, tenses, and conjugations of the three-letter roots?

Seven, ا *a*, ت *t*, س *s*, م *m*, ن *n*, و *w*, ي *y*.

IMPERFECT ROOTS.

There are some written only with two letters; why are they called three-letter roots?

Because the last letter is doubled by the sign *teshdeed* being written over it in books that are pointed.

What is this class called?

الاصم *Alasammo*, or the *Surd verb*, being one of the class of imperfect verbs, as حب *hebbā*, he loved, حبت *hebebta*, thou lovedst, &c.

What are the other imperfect verbs called?

المهموز *Almahmoozo*, or the *Hamza verb*, which takes hamza or alif, for one of its radicals, as امر *amara*, he commanded.

المعتل *Almoatello*, or the *Quiescent*, having one radical و *w*, or ي *y*, as قال *kaala*, (for قول *kawala*,) he said.

DERIVATIVE CONJUGATIONS.

How many conjugations are there of three letter roots?

Thirteen; twelve derivative, and one of the simple root.

Model the root *برك* *baraka*, into the leading person of each tense, through the twelve derivative conjugations, each one according to its own class.

ACTIVE VOICE.

First Class, with one Servile Letter.

PRETERITE.	FUTURE.	IMPERATIVE.	PARTICIPLE.	INFINITIVE.
2 Barraka	Yuberriko	Berrik	Muberrikon	Tebreekaun
3 Baureka	Yubauriko	Baurik	Mubaurikon	Mubaureketan
4 Abraka	Yubriko	Abrik	Mubrikon	Ibraukaun

Second Class, with two Servile Letters.

5 Teberreka	Yeteberreko	Teberrek	Muteberrikon	Teberrukaun
6 Tebaureka	Yetebaureko	Tebaurek	Mutebaurikon	Tebaurukaun
7 Imbaraka	Yembariko	Imbarik	Mumberikon	Imbiraukaun
8 Ibtaraka	Yebtariko	Ibtarik	Mubtarikon	Ibtiraukaun
9 Ibrekka	Yebrekko	Ibrekik	Mubrekkon	Ibrikaukaun

Third Class, with three Serviles or Characteristics.

10 Istebraka	Yestebriko	Istebrik	Mustebrikon	Istibraukaun
11 Ibraukka	Yebraukko	Ibraukik	Mubraukkon	Ibreekaukaun
12 Ibrevraka	Yebrevriko	Ibrevrik	Mubrevrikon	Ibreeraukaun
13 Ibrevveka	Yebrevviko	Ibrevvik	Mubrevvikon	Ibrivvaukaun

ACTIVE VOICE.*First Class, with one Servile Letter.*

INFINITIVE.	PARTICIPLE.	IMPERATIVE.	FUTURE.	PRETERITE.
تبريگا	مبرک	تبرک	يبرک	2 برک
مبارکة	مبارک	بارک	يبارک	3 بارک
ابراگا	مبرک	ابرک	يبرک	4 ابرک

Second Class, with two Servile Letters.

تبرگا	متبرک	تبرک	يتبرک	5 تبرک
تبارگا	متبارک	تبارک	يتبارک	6 تبارک
انبراگا	منبرک	انبرک	ينبرک	7 انبرک
ابترگا	مبترک	ابترک	يبترک	8 ابترک
ابراکاگا	مبرک	ابرکک	يدبرک	9 ابرک

Third Class, with Three Serviles or Characteristics.

استبراگا	مستبرک	استبرک	يستبرک	10 استبرک
ابريکاگا	مبراک	ابراکک	يبراک	11 ابراک
ابيراگا	مبرورک	ابورک	يبرورک	12 ابرورک
ابرواگا	مبروک	ابروک	يبروک	13 ابروک

PASSIVE VOICE.*First Class.*

PRETERITE.	FUTURE.	PARTICIPLE.
2 Burrika	Yuberreko	Muberrekon
3 Boorika	Yubaureko	Mubaurekon
4 Ubrika	Yubreko	Mubrekon

Second Class.

5 Tuberrika	Yuteberreko	Muteberrekon
6 Tuboorika	Yutebaureko	Mutebaurekon
7 Ubburika	Yubbereko	Mubberekon
8 Ubturika	Yubtereke	Mubterekekon

Third Class.

10 Ustubrika	Yustebreko	Mustebrekon
12 Ubroorika	Yubrevreko	Mubrevrekon
13 Ubruvvika	Yubrevveko	Mubrevvekon

The ninth and eleventh have no Passive.

PASSIVE VOICE.

First Class.

PARTICIPLE.

FUTURE.

PRETERITE.

مَبْرُكٌ

يَبْرُكُ

2 بَرَكَ

مَبَارَكٌ

يَبَارِكُ

3 بَوَّرَكَ

مَبْرُكٌ

يَبْرِكُ

4 اَبْرَكَ

Second Class.

مَتَبْرِكٌ

يَتَبْرِكُ

5 تَبَرَّكَ

مَتَبَارَكٌ

يَتَبَارِكُ

6 تَبَوَّرَكَ

مَنْبَرَكٌ

يَنْبَرِكُ

7 اَنْبَرَكَ

مَنْبَرَكٌ

يَنْبَرِكُ

8 اَبْتَرَكَ

Third Class.

مَسْتَبْرَكٌ

يَسْتَبْرِكُ

10 اسْتَبَرَكَ

مَبْرُورٌ

يَبْرُورُكَ

12 اَبْرُورَكَ

مَبْرُوكٌ

يَبْرُوكُ

13 اَبْرُوكَ

Which of the conjugations are most in use?

The first, or that of the simple root, is used more than all the derivative forms together; and next to it the 4th, 5th, 7th, 8th, and 10th, are used; the 2nd, 3rd, 6th, 9th, and 11th, are used less frequently; whilst the 12th and 13th are seldom used at all.

What is the meaning of those different forms of conjugation?

Some roots having become obsolete, retain their original meanings in some of the derivative forms; some have a reciprocal meaning, others a transitive sense; some a petitioning, and some a comparative or superlative meaning.

As no verb can have meanings in all the derivative forms of conjugation, give some examples of various verbs as they are used in the different forms.

The first conjugation either directs the action to some object, or confines it within the agent, as

1 قتل *katala*, he killed, حزن *hazina*, he mourned.

The second has generally a transitive signification, as

2 نصب *nessaba*, he caused to erect, from نصب *nasaba*, he erected.

The third denotes a reciprocal action, as

3 ضارب *dhauraba*, he fought, from ضرب *dharaba*, he struck.

The fourth, like the second, has a transitive sense, as

4 **أضرب** *adhraba*, he caused to beat.

The fifth has an absolute meaning, as

5 **تَهِكَّم** *tehekkeme*, he commanded, from **هَكَمَ** *hekeme*, he was absolute.

The sixth implies co-operation nearly like the third, as

6 **تَضَارَبَ** *tedhauraba*, he squabbled.

The seventh has an absolute and passive signification, as

7 **انْزَجَرَ** *inzejera*, he was forced, from **زَجَرَ** *zejera*, he opposed.

The eighth, like the last, is also absolute and passive, as

8 **امْتَنَعَ** *imtinaa*, he refused, from **مَنَعَ** *menaa*, he forbade.

The ninth forms an absolute denoting colour, as

9 **اصْفَرَ** *isfarra*, it was yellow, from **صَفَرَ** *safara*, he was pale.

The tenth implies desiring or petitioning, as

10 **اسْتَحْفَظَ** *istehfedha*, he desired one to take care of, from **حَفَظَ** *hafedha*,
he guarded

The eleventh, like the ninth, denoting colour, conveys a superlative meaning, as

11 **اصْفَارَ** *isfaurra*, it was extremely yellow.

The twelfth and thirteenth, which are seldom used, are only employed in a superlative sense to heighten the expression.

A List of Words derived from the Root Baraka.

- بركان *berrekaun*, the name of a habit.
- برکت *berreket*, a blessing, abundance.
- برکه *berkeh*, a reservoir.
- برکات *berekaut*, blessings.
- بارک الله *baurek Allah!* good God!
- تبرک *teberruk*, congratulation.
- تبرکات *teberrukaut*, plenty.
- تبریک *tebreek*, giving a blessing, congratulating.
- تبارک *tebaurek*, the blessed.
- ابراک *ibrauk*, causing to kneel, (a camel).
- برایک *berauik*, black robes.
- مبرک *mubrek*, a place where a camel reclines.
- مبترک *mubterik*, making haste, reclining as a camel.
- مبارک *mubaurek*, happy, holy.
- مبارکی *mubaureki*, holiness.
- متبرک *muteberrik*, blessed, sanctified.
- متبارک *mutebaurik*, blessed (God,) venerable, living happily.

FOUR-LETTER ROOTS.

There is another species of verb called four-letter roots, which rests the first syllable on the second letter, and forms three syllables, like three-letter roots: as there are but few of them in the language, and they have but four conjugations, give the leading person of each tense, in each conjugation of the root سلسل *selsela*, he enchained.

ACTIVE VOICE.

INFINITIVE.	PARTICIPLE.	IMPERATIVE.	FUTURE.	PRETERITE.
سلسلاً	مسلسلٌ	سلسل	يسلسل	1 سلسل
تسلسلاً	متسلسلٌ	تسلسل	يتسلسل	2 تسلسل
اسلسلاً	مسلسلٌ	اسلسل	يسلسل	3 اسلسل
اسلسلاً	مسلسلٌ	اسلسل	يسلسل	4 اسلسل

PRETERITE.	FUTURE.	IMPERATIVE.	PARTICIPLE.	INFINITIVE.
1 Selsela	Yuselsilo	Selsil	Muselsilon	Silsaulaun
2 Teselsela	Yeteselselo	Teselsel	Muteselsilon	Teselsulaun
3 Islensela	Yeslensilo	Islensil	Muslensilon	Islinsaulaun
4 Islesella	Yeslesillo	Isleselil	Muslesillon	Islisaulaun

PASSIVE VOICE.

PARTICIPLE.

مسلسل

متسلسل

مسلنسل

مسلسل

FUTURE.

يسلسل

يتسلسل

يسلنسل

يسلسل

PRETERITE.

1 سلسل

2 تسلسل

3 اسلنسل

4 اسلسل

PRETERITE.

1 Selsila

2 Tusulsila

3 Islunsila

4 Uslusilla

FUTURE.

Yuselselo

Yuteselselo

Yuslenselo

Yuslesello

PARTICIPLE.

Muselselon

Muteselselon

Muslenselon

Muslesellon

These correspond with the first, fifth, seventh, and ninth conjugations of three-letter derivatives.

SUBSTANTIVE VERB, TO BE.

Conjugate the root **كان** *kauna*, he was.

ACTIVE VOICE.

PRETERITE.

SINGULAR.

كان

Kauna, He was.

كانت

Kaunat, She was.

كنت

Konta, Thou (male) wast.

كنت

Konti, Thou (female) wast.

كنت

Konto, I was

DUAL.

كانا

Kaunau, These two (males) were

كانتا

Kaunatau, These two (females) were

كنتما

Kontumau, You two were

PLURAL.

كانوا

Kaunoo, They (males) were.

كن

Kunna, They (females) were.

كنتم

Kontum, You (males) were.

كنتن

Kontunna, You (females) were.

كنا

Kunnau, We were.

FUTURE.

SINGULAR.

يكون

تكون

Yekoono, He will be,

Tekoono, She will be.

تكون

تكونين

Tekoono, Thou (male) wilt be.

Tekooneena, Thou (female) wilt be.

اكون

Akoono, I shall be.

DUAL.

يكونان

تكونان

Yekoonauni, These two (males)
will be.Tekoonauni, These two (females)
will be.

تكونان

Tekoonauni, You two will be.

PLURAL.

يكونون

يكن

Yekoonoona, They (males) will be.

Yekunna, They (females) will be.

تكونون

تكن

Tekoonoona, You (males) will be.

Tekunna, You (females) will be.

نكون

Nekoono, We shall or will be.

IMPERATIVE.**SINGULAR.**

كن

كوني

Kun, Be thou (male).

Koonnee, Be thou (female.)

DUAL.

كونا

Koonaut, You two be.

PLURAL.

كونوا

كنّ

Koonoo, Be you (males.)

Kunna, Be you (females.)

PARTICIPLE.**MASCULINE.****SINGULAR.****FEMININE.**

كائِن

كائِنَة

Kaueenon, Been.

Kaueeneton, Been.

DUAL.

كائِنَان

كائِنَتَان

Kaueenauni, Two having been.

Kaueenatauni, Two having been.

PLURAL.

كائِنُون

كائِنَات

Kaueenoona, Been.

Kaueenauton, Been.

INFINITIVE.

كانَا

Kaunaun, To be.

N

PASSIVE VOICE.

PRETERITE.

SINGULAR.

کین

کینت

Keena, He was.

Keenat, She was.

کنت

کنت

Kinta, Thou (male) wast.

Kinti, Thou (female) wast.

کنت

Kinto, I was.

DUAL.

کینا

کینتا

Keenau, These two (males) were. Keenatau, These two (females) were.

کنتما

Kintumau, You two were.

PLURAL.

کینوا

کن

Keenoo, They (males) were.

Kinna, They (females) were.

کنتم

کنتن

Kintum, You (males) were.

Kintunna, You (females) were.

کنا

Kinnau, We were.

FUTURE.**SINGULAR.**

يكان

Yukauno, He will be.

تكان

Tukauno, She will be.

تكان

Tukauno, Thou (male) wilt be.

تكانين

Tukauneena, Thou (female) wilt be.

اكان

Ukauno, I shall be.

DUAL.

يكانان

Yukaunauni, These two (males)
will be.

تكانان

Tukaunauni, These two (females)
will be.

تكانان

Tukaunauni, You two will be.

PLURAL.

يكانون

Yukaunoona, They (males) will be.

يكن

Yukanna, They (females) will be.

تكانون

Tukaunoona, You (males) will be.

تكن

Tukanna, You (females) will be.

نكان

Nukauno, We shall be.

PARTICIPLE.

MASCULINE.

مكون

Makoonon, Been.

SINGULAR.

FEMININE.

مكونة

Makoonaton, Been.

DUAL.

مكونان

Makoonauhi, Two having been.

مكونتان

Makoonatauni, Two having been.

PLURAL.

مكونون

Makoonoona, Been.

مكونات

Makoonauton, Been.

Why do the Arabians commence their grammars with the third person preterite masculine?

Because that is the root or basis, and being the most simple, they build all the other persons, tenses, conjugations, and declensions upon it, both of the verb and noun.

How many parts of speech do they acknowledge?

Three; the verb, the noun, and the particle.

How do they express the verb, *to have*?

By the tenses of the substantive verb, *to be*; and in the present tense,

merely by prefixing the dative particle *ل* *le*, to the affixed pronouns,* as

SINGULAR.

لي *lee*, I have, (to me is.)

لك *leka*, thou (male) hast.

لك *leki*, thou (female) hast.

له *leho*, he has.

لها *lehau*, she has.

DUAL.

لكما *lekumau*, you two have.

لهما *lehumau*, these two have.

PLURAL.

لنا *linau*, we have.

لكم *lekum*, you (males) have.

لكن *lekunna*, you females) have.

لهم *lehum*, they (males) have.

لهن *lehunna*, they (females) have.

And sometimes by the particle *عند* *aand* with, instead of *ل* *le*, to.

* The Hindoostanee uses a similar way of expressing *to have*, as
مجي هي *mujhi hy*, I have, *تجي هي* *tujhi hy*, thou hast, &c.

NEGATIVE VERBS.

How are Negative Verbs expressed?

Sometimes by the verb ليس *laisa*, he was not.

This being one of the defective verbs, and it being conjugated only in the preterite, though unlimited in point of time, whether past, present, or future, conjugate it as far as it goes.

SINGULAR.

ليس

Laisa, He was not.

ليست

Laisat, She was not.

لست

Lista, Thou (male) wast not.

لست

Listi, Thou (female) wast not.

لست

Listo, I was not.

DUAL.

ليسا

Laisau, These two (males) were not.

ليستا

Laisatau, These two (females) were not.

لستما

Listumau, You two were not.

PLURAL.

ليسوا

Laisoo, They (males) were not.

لسن

Lisna, They (females) were not.

لستم

Listum, You (males) were not.

لستن

Listunna, You (females) were not.

لسنا

Lisnau, We were not.

What other negative signs are there ?

لا *lau*, لم *lam*, ما *mau*, لن *lan*, &c. asلا انظر *lau undhuro*, I will not look.لم يشغل *lam yeshghalo*, he will not labour.ما زال *mau zaula*, it did not cease.لن ينصر *lan yensuro*, he will not assist.**PRONOUNS.**

What are the Personal Pronouns ?

SINGULAR.انا *anau*, I.انت *anta*, thou (male.) انت *anti*, thou (female.)هو *hooa*, he. هي *heea*, she.**DUAL.**انتما *antumau*, you two.هما *humau*, these two.

PLURAL.

نحن *nehno*, we.انتم *antum*, you (males.) انتن *antunna*, you (females.)هم *hum*, they (males.) هن *hunna*, they (females.)Decline the Demonstrative Pronoun ذا *dhau*, this.

MASCULINE.

SINGULAR.

FEMININE.

ذا *dhau*, this.ذه *dhihi*, tau, or tihee, this

DUAL.

ذان *dhauni*, these two.تان *tauni*, these two.

OBLIQUE CASES.

ذين *dhaini*.تين *taini*.

PLURAL.

اولاء *oolau*, or *oolai*, these.

How is the remote Demonstrative formed?

By adding ك *ka*, to the above, as

MASCULINE,

SINGULAR.

FEMININE.

ذاك *dhauka*, that.تاك *tauca*, that.

DUAL.

ذانك *dhaunika*, them two.تانك *taunika*, them two.ذينك *dhainika*,تينك *tainika*,

PLURAL.

اولايك *oolauika*, or اولاك *oolauka*, them.And frequently by inserting ل *l* before ك *ka*, as ذالك *dhaulika*, orذالك *dhaulikum*, تالك *taulika*, or تلک *telika*, &c. and often it takesه *h*, before it for ها *hau*, as

MASCULINE.

SINGULAR.

FEMININE.

هذا *hadhau*, this.هذه *hadhihi*, this.

DUAL.

هذان *hadhauni*, these two.هتان *hatauni*, these two.هذين *hadhaini*,هتين *hataini*,

PLURAL.

هولاء *hoolau*, them.

WHO, WHICH, WHAT.

SINGULAR.

الذي *alladhee*.التي *allatee*.

DUAL.

الذان *alladhauni*.التان *allatauni*.

OBLIQUE CASES.

الَّذِينَ *alladhaini*.الَّتَيْنِ *allataini*.

PLURAL.

الَّذِينَ *alladheena*.الَّاتِي *allautee*.

OBLIQUE CASES.

الَّذِينَ *allayee*.الَّلَوَاتِي *allawautee*.الَّلَاي *allauee*.الَّلَاي *allauee*.

AFFIXED PRONOUNS.

SINGULAR.

ee, my, ك *ka*, thy (mas.) ك *ki*, thy (fem.) & *ho*, his, ها *hau*, her.

DUAL.

كما *kumau*, of you two. هما *humau*, of these two.

PLURAL.

نا *nau*, our, كم *kum*, your, (mas.) كن *hunna*, your, (fem.) هم *hum*, their,(mas.) هن *hunna*, their, (fem.)

THE ARTICLE.

How is the article *the*, expressed in Arabic?By the particle ال *al*, prefixed to nouns either masculine or feminine.

GENDER.

Have they any neuter?

No; all things are considered by them as either masculine or feminine, either by signification or termination; the feminine generally being formed by adding *ṣ t*, or *ton* to the masculine.

NUMBER.

How many numbers have they?

Three; singular, dual, and plural: the dual has no other change than adding *an* to the singular.

CASES.

How many cases do they allow?

Three; nominative, genitive, and accusative.

How do they express the other cases?

The dative and ablative, by prefixing the particles *le* and *min*, to the genitive, as *lebeitin*, to a house, *min beitin*, from a house; the vocative, by prefixing *ya*, to the accusative, as *ya beitaun*, O house.

* In common reading and conversation, the pronunciation is not sounded, so that the nominative is generally pronounced *beito*, genitive, *beita*, etc. When the accusative is used adverbially, however, the pronunciation is preserved. Richardson's Grammar, page 33.

NOUNS.

How many declensions are there?

Six.

Decline them.

First declension, being Triptots, singular and plural.

	SINGULAR.	DUAL.	PLURAL.
NOM.	بَيْتٌ	بَيْتَانِ	بُيُوتٌ
GEN.	بَيْتٍ	بَيْتَيْنِ	بُيُوتٍ
AC.	بَيْتًا		بُيُوتًا
NOM.	<i>Beiton, * a house.</i>	<i>Beitauni, two houses.</i>	<i>Buyooton, houses.</i>
GEN.	<i>Beitin, of a house.</i>	<i>Beitaini, of two houses.</i>	<i>Buyootin, of houses.</i>
AC.	<i>Beitaun, the house.</i>		<i>Buyootaun, the houses.</i>

Second, being Triptots in the singular, and invariable Diptots in the plural.

An assistant.

NOM.	نَاصِرٌ	نَاصِرَانِ	نَاصِرُونَ	NOM.
GEN.	نَاصِرٍ	نَاصِرَيْنِ	نَاصِرِينَ	G. & A.
AC.	نَاصِرًا			
NOM.	<i>Nausiron.</i>	<i>Nausirauni.</i>	<i>Nausiroona.</i>	NOM.
GEN.	<i>Nausirin.</i>	<i>Nausiraini.</i>	<i>Nausireena.</i>	G. & A.
AC.	<i>Nausiraun.</i>			

* In common reading and conversation, the nunnation is not sounded, so that the nominative is generally pronounced *beito*, genitive, *beiti*, accusative, *beita*, &c. When the accusative is used adverbially, however the nunnation is preserved. RICHARDSON'S GRAMMAR, page 33.

Third, the feminine of the last, being Triptots in the singular, and Diptots in the plural.

A female assistant.

SINGULAR.	DUAL.	PLURAL.
NOM. ناصرة	ناصرتان	ناصرات Nom.
GEN. ناصرة	ناصرتين	ناصرات G. & A.
Ac. ناصرة		
Nom. Nausireton.	Nausiretauni.	Nausirauton. Nom.
GEN. Nausiretin.	Nausiretaini.	Nausirautin. G. & A.
Ac. Nausiretan.		

Fourth, being Triptots in the singular, and invariable Diptots in the plural.

A mosque.

NOM. مسجد	مسجدان	مساجد Nom.
GEN. مسجد	مسجدين	مساجد G. & A.
Ac. مسجداً		
NOM. Mesjidon.	Mesjidauni.	Mesaujido. Nom.
GEN. Mesjidin.	Mesjidaini.	Mesaujida. G. & A.
Ac. Mesjidaun.		

Fifth, being invariable Diptots in the singular, and Triptots in the plural.

Red.

SINGULAR.	DUAL.	PLURAL.
Nom. <i>احمر</i>	<i>احمران</i>	<i>حمر</i> Nom.
Gen. <i>احمر</i>	<i>احمرين</i>	<i>حمر</i> Gen.
		<i>حمرأ</i> Ac.
Nom. <i>Ahmero.</i>	<i>Ahmerauni.</i>	<i>Humron.</i> Nom.
G. & A. <i>Ahmera.</i>	<i>Ahmeraini.</i>	<i>Humrin.</i> Gen.
		<i>Humraun.</i> Ac.

Sixth, being invariable Diptots in the singular and plural.

Less.

Nom. <i>اصغر</i>	<i>اصگران</i>	<i>اصاغر</i> Nom.
G. & A. <i>اصغر</i>	<i>اصغرين</i>	<i>اصاغر</i> G. & A.
Nom. <i>Esghero.</i>	<i>Esgherauni.</i>	<i>Esaughiro.</i> Nom.
G. & A. <i>Esghera.</i>	<i>Esgheraini.</i>	<i>Esaughira.</i> G. & A.

Nouns ending in *a*, or *ee*, do not vary the nunnation, the first taking *an* through every case, and the other *in*, as *عصا* *aasaun*, a staff,

عَصَا *aasaun*, of a staff, &c. قاضي *khaudheen*, a judge, قاضي *khaudheen*, of a judge, &c. or as it is written also, without قاض ي

Six words have a variation of case peculiar to themselves, when in construction either with a noun, or an affixed possessive pronoun, viz. أَب *abon*, a father, أَخ *akhon*, a brother, حَم *hemon*, a father-in-law, هَن *henon*, a thing, فَم *femon*, or فَو *foo*, the mouth, and ذُو *dhoo*, having, possessed of, endowed with, which are declined as follows:—

NOM. أَبُو زَيْدٍ *aboo Zeidin*, the father of Zeid.

GEN. أَبِي زَيْدٍ *abee Zeidin*, of the father of Zeid.

AC. أَبَا زَيْدٍ *abau Zeidin*, the father of Zeid.

أَخُوهُ *akhooho*, his brother.

أَخِيهِ *akheeho*, of his brother.

أَخَاهُ *akhauho*, his brother.

فَمُ عَمْرِئِ *femo Omarin*, the mouth of Omar.

فِي عَمْرِئِ *fee Omarin*, of the mouth of Omar.

فَا عَمْرِئِ *fau Omarin*, the mouth of Omar.

NOM. *هموك* *hemooka*, thy father-in-law.

GEN. *هميك* *hemeeka*, of thy father-in-law.

AC. *هماك* *hemauka*, thy father-in-law.

ذو رحمة *dhoo rahmetin*, endowed with compassion.

ذي رحمة *dhee rahmetin*, of compassionate.

ذا رحمة *dhau rahmetin*, compassionate.

هنوك *henooki*, thy thing.

هنيك *heneeki*, of thy thing.

هناك *henauki*, thy thing.

When these words are prefixed to the pronoun of the first person there is no change of case, as *ابي* *abee*, my father, *ابي* *abee*, of my father, &c.

When *فم* *femon* is followed by an affixed pronoun, it varies only in the vowel points, as *فمك* *femuka*, your mouth, *فمك* *femika*, of your mouth,

فمك *femaka*, your mouth.

When preceded by certain particles the accusative is substituted for the nominative, as *ان* *inna*, indeed, certainly, *enna*, because, therefore, *كان*

kaaunna, asif, لاكن *laukinna*, but, لايت *laita*, would to God, لااقل *laalla*, perhaps; and when لا *lau* immediately precedes an appellative, it gives it an accusative termination.

DERIVATIVE NOUNS.

What are the servile letters used with derivative nouns?

Six of the same as are used with derivative verbs, viz. ا *a*, ت *t*, س *s*, ي *y*, ن *n*, م *m*.

What are verbal, and what are nominal derivatives?

Verbal derivatives include adjectives, participles taken adjectively, and substantives signifying the *agent*, the *time* or *place* of *action*, the *instrument of action*, and the *action itself*.

The agent is expressed by the participle active, as قائل *kauyilon*, a speaker.

The noun of time and place is expressed by the same word, which is formed from the future of the first form of *three-letter* verbs by substituting م *m* in place of the servile letters ا *a*, ت *t*, ي *y*, ن *n*, which mark the persons of that tense, as مشغل *meshghulo*, the time and place of labour, from يشغل *yeshghulo*, he labours, or will labour. Nouns of place

however often end in *ḍ t*, being feminine, as مقبرة *mekburaton*, a burying ground, from يقبر *yekburo*, he buries, or will bury.

Nouns of time and place derived from *four-letter roots* and derivative conjugations are like the participle passive.

Instrumental nouns are formed by prefixing م *m*, to the preterite, as مفتاح *mifteh*, a key, from فتح *fataha*, he opened.

The action itself is expressed by the infinitive, and declined like other nouns.

From infinitives not ending in *ḍ t*, are formed a species of nouns implying *one single action*, which is equivalent to *a*, or *one*, in English, or the nouns ending with ي *ee*, in Persian, as ضربة *dharabeton*, one blow, from ضرباً *dharabaun*, and carries with it a more marked expression than a common singular, as ضربة السيف *dharabeton assaifin*, signifying *one single stroke of a sword*. When the infinitive terminates in *ḍ t*, no noun of this species can be formed from it, the unity being then expressed by the singular numeral adjective, as اقامة واحدة *one single establishment*. This noun of unity when in the dual, and construed with its own verb, denotes *twice*, and in the plural *many times*, as نصرته نصرتين *he won twice*, نصرته نصرة *he won many times*.

nesertoho nesretan, I assisted him once, نصرته نصرتين *nesertoho neseretaini*, I assisted him twice, نصرته نصرات *nesertoho neserautin*, I assisted him many times. Nouns formed in the same manner with *casra* under the first letter, are called *nouns of species*, answering to the Latin gerund in *dum*, or supine in *u*, as حسن الطعمة *hesunut tiaamati*, good to eat, bonum ad commendum, حسن النظرة *hesenun nidhreti*, beautiful to behold, *pulcrum visu*.

The nominal derivatives are divided into possessive or relative, diminutive, and local.

The possessive is an adjective formed from a substantive, by adding ي *eeyon*, as ارضي *erdheeyon*, earthen, from ارض *erdhon*, earth; but when the substantive ends in ة it is thrown away, as مائدة *mauyeedeton*, a table, مائدي *mauyeedeeyon*, belonging to a table. If ي quiescent is the final letter of the primitive, there is no alteration in the derivative but in the vowel points, and the inscribing of *teshdeed* (ـ) as حلي *hebla*, a pregnant woman, حلي *hebleeyon*: only ي is sometimes changed to و *hebleweeyon*, as حلوي *hebleweeyon*.

From the names of countries are formed nouns ending in *ي* called *gentile* or *patrial*, as *الشام* *Ashshaumo*, Syria, *الشامي* *Ashshaumeeyo*, a Syrian; *افريقية* *Ifreekiyeto*, Africa, *افريقي* *Ifreekeeyon*, an African; in which last example *ة* is dropped which is the general rule for all words terminating in *ية* *yeto*.

The diminutive is formed in general by inserting *ي* *ei* after the second radical letter of the primitive, as *عبيد* *ubeid*, a little servant, from *عبد* *ubed*, a servant.

The local noun is either *collective* or *singular*. The collective denotes a place stocked with any thing animate or inanimate; and is formed by prefixing *م* *m*, and adding sometimes *ة* *t*, to the primitive, as *مائدة* *mausedet*, a haunt or den of lions, from *اسد* *ased*, a lion; *محجر* *mehjer*, full of stones, from *حجر* *hejer*, a stone.

The *singular local*, implies a place where any thing is put, and is formed in the same manner from nouns as the *noun of instrument* is from verbs, by prefixing *م* *m* as *مقلم* *miklem*, or *مقلمة* *miklemet*, a pencease, from *قلم* *kelem*, a pen.

COMPARISON.

How is the comparative formed ?

By prefixing *\a* to the positive, as خير *kheir*, good, اخير *akheir*, better, and generally takes من *min*, than, after it.

In the feminine of the comparative, ي *y* quiescent after *fatha* is added in place of *\a* prefixed, as كبير *kebeeron*, great, اكبر *akbero*, greater, (mas.) كبري *kubra*, greater, (fem.)

Without من *min*, when followed by a genitive, it forms the superlative, as اعدي *aada*, the most dangerous.

It becomes a superlative also where the substantive precedes the adjective, as سعدي اعلم *Saadi aalem*, Saadi is most wise, or when in construction, followed by the article, as احسن الناس *ahsan annaus*, the best of men.

CARDINAL NUMBERS.

Have the Arabians any thing peculiar in their numbers or in the manner of expressing them?

The numbers one and two are regular, but the eight that follow them have feminine terminations in the masculine, and masculine terminations in the feminine, as

MASCULINE.	FEMININE.
واحد <i>wauhidon</i> ,	وحدة <i>wahideton</i> ,
أحد <i>or ahedon</i> ,	أحدي <i>or ihda</i> ,
اثنان <i>ithnauni</i> ,	اثنتان <i>ithnatauni</i> , two.
ثلاثة <i>thelautheton</i> ,	ثلاث <i>thelauthon</i> , three.
أربعة <i>erbaaton</i> ,	أربع <i>erbaon</i> , four.
خمسة <i>khemseton</i> ,	خمس <i>khemson</i> , five.
ستة <i>sitteton</i> ,	ست <i>siton</i> , six.
سبعة <i>sebaaton</i> ,	سبع <i>sebaon</i> , seven.
ثمانية <i>themauniyaton</i> ,	ثمان <i>themaunin</i> , eight.
تسعة <i>tisaaton</i> ,	تسع <i>tisaaon</i> , nine.
عشرة <i>ashraton</i> ,	عشر <i>asharon</i> , ten.

In the following numbers, up to twenty, *ashera* becomes masculine, and *ashrata*, feminine, and both the compound numbers end in *a* in every case excepting in the oblique cases of *ithna ashera*, twelve, and its feminine, which are pronounced *ithnai ashera*, and *ithnatai ashera*.

MASCULINE.

FEMININE.

aheda ashera, احد عشر ihda ashrata, eleven. احدى عشرة

ithnau ashera, اثنا عشر ithnetau ashrata, twelve. اثنتا عشرة

thelautheta ashera, ثلاثة عشر thelautha ashrata, thirteen. ثلاث عشرة

erbaata ashera, اربعة عشر erbaa ashrata, fourteen. اربع عشرة

khemseta ashera, خمسة عشر khemsa ashrata, fifteen. خمس عشرة

sitteta ashera, ستة عشر sita ashrata, sixteen. ست عشرة

sebaata ashera, سبعة عشر sebaa ashrata, seventeen. سبع عشرة

themauniyata ashera, ثمانية عشر themaunin ashrata, eighteen. ثمان عشرة

tisaata ashera, تسعة عشر tisaashrata, nineteen. تسع عشرة

ishroona, twenty. عشرون

thelethoona, thirty. ثلاثون

erbaaoona, forty. اربعون

خمسون *khemsoona*, fifty.

ستون *sittoona*, sixty.

سبعون *seboona*, seventy.

ثمانون *themaunoona*, eighty.

تسعون *tisoona*, ninety.

مائة *miauyeton*, one hundred.

مائتان *miyauetauni*, two hundred.

الف *alfon*, one thousand.

الفان *alfauni*, two thousand.

After twenty, the copulative *wa* is admitted, as

NOM. *ahedon wa ishroona*, one and twenty.

GEN. *ahedin wa ishreena*, of one and twenty.

AC. *ahadaun wa ishreenan*, one and twenty.

The remaining numbers follow the same rule.

ORDINAL NUMBERS.

MASCULINE.

FEMININE.

أول *ewwelon*.أولي *ewla*, first.ثان *thaunin*.ثانية *thauniyeton*, second.ثالث *thaulithon*,ثالثة *thauliyeton*, third.رابع *raubion*,رابعة *raubiaaton*, fourth.خامس *khaumison*, خامسة *khaumiseton*, fifth.سادس *saudison*, سادسة *saudiseton*, sixth.سابع *saubeeon*,سابعة *saubiaaton*, seventh.ثامن *thauminon*,ثامنة *thaumineton*, eighth.تاسع *tauseeon*,تاسعة *tausiaaton*, ninth.عاشر *aushiron*,عاشرة *aushireton*, tenth.

The *twentieth*, and all above are expressed by the cardinal numbers ;
and the intermediate ones are formed nearly in the same manner with
the cardinals, as

حادي عشر

حادية عشرة

Haudiya ashera, *haudiyeta ashrata* or *ashara*, eleventh.

MASCULINE.

FEMININE.

ثاني عشر

ثانية عشرة عشر

Thauniya ashera, thauniyeta ashrata or ashera, twelfth.

حادي وعشرون

حادية وعشرون

واحد وعشرون

واحدة وعشرون

Haudiya wa ishroona, haudiyeta wa ishroona, } twenty-first.
or wauhidon wa ishroona, or wahideton wa ishroona,

The cardinal numbers are often used in place of the ordinals; and it is common to say indifferently, *اربعا* *erbaaun*, or *الرابعة* *arraubiaton*, the fourth hour, day, week, month, or year; *وقت* *wakt*, an hour, being understood according to the sense.

مفرد *mufredon*, single.مضاعف *mudhauafon*, double.ثلاثة اضعاف *thelautheta edheaufin*, triple.اربعة اضعاف *erbaata edheaufin*, quadruple, &c.ثنائي *thunauiyon*, of, belonging to, or containing two.ثلاثي *thulauthee*, containing three.

رباعي *rubauuee*, containing four.

خماسي *khumausee*, containing five, &c.

FRACTIONS.

نصف *nusfon*, a half.

ثلث *thuluthon*, a third.

ربع *rubaon*, a fourth.

خمس *khumson*, a fifth.

سدس *sudson*, a sixth.

سبع *subaon*, a seventh.

ثمان *thumnon*, an eighth.

تسع *tusaon*, a ninth.

عشر *ushron*, a tenth.

DISTRIBUTIVE NUMBERS.

واحدًا واحدًا *wauhidaun wauhidaun*, one by one, or in the oblique case, as

اثنين اثنين *ithnaini' thnaini*, two and two, &c.

فردًا فردًا *ferdaun ferdaun*, singly, one by one.

مرة مرة *merretan*, or *thauratan*, once.

مرتين *merretaini*, twice.

ثلاث مرات *thelautha merratin*, thrice, &c.

PARTICLES.

What are particles?

They consist of certain letters called inseparable, as ك *k*, ف *f*, ب *b*, together with the servile letters, ي *y*, و *w*, ن *n*, م *m*, س *s*, ت *t*, ا *a*, ل *l*; the four first are always prefixed to words, and the others are used, some at the beginning, some in the middle and some at the end of words, and must be separated before the word can be found in a dictionary. There are also certain words called particles, consisting of adverbs, prepositions, and conjunctions, which are termed *separate*, because they do not join the words but are placed separately before them.

ا *a*, is synonymous with ام *em*, whether? it is also an interjection of calling when the object is near at hand, as ا يوسف *a Yusuf*, oh! Joseph. It marks the comparative and superlative degree; sometimes it is used for the article ال *al*, before nouns beginning with ل *l*, it is prefixed to form the first person singular of the future of all verbs, and to the imperative active of the first form of three-letter verbs, as also to the fourth,

seventh, and all the following conjugations, through every mood, tense, and person, excepting the participle; and likewise to the third and fourth of the four-letter verbs. It is also much employed in forming plurals of nouns, as اغصان *aghsaun*, branches, from غصن *ghusan*, a branch.

ب *b* signifies *in*, as بآلمسجد *bialmesjidi*, in the temple; when prefixed to an instrumental noun it means *with*, as كتبت بقلم *katabto bikelemin*, I wrote with a pen; or when subjoined to verbs of *coming and going*, as جا به *jau bihi*, he came with him; *by*, as بالاتفاق *bilitifauk*, by agreement; *because, for, on account of*, as بدخولك *bedukhoolika*, because of your entering, جزيته بما صنع *jezaitoho bemau sanaa*, I thanked him for what he did.

Sometimes *be* means *of*, as بقدر *bekadar*, of the value, and sometimes it is used by way of pleonasm, where the sense would be complete without it; and it is often employed in construction with verbs, putting the noun governed in the genitive, which would otherwise be in the accusative.

ت *t* sometimes expresses swearing, and is much used in verbs and nouns as a characteristic.

س s, when prefixed to the future tense, fixes it absolutely to a future signification.

ف fa is a conjunction of very general use ; it signifies *and, then, therefore, so that, &c.* and sometimes as an expletive the sense would be complete without it.

ك ka, an adverb of similitude, signifying *as, like*, is prefixed to nouns or participles, but never to affixed pronouns.

ل li, a preposition employed in various senses, is a sign of the dative case *to*, as لرب lirabbi, to the master. It expresses swearing, as لله lillahi, by God ; when prefixed to a verb, it implies sometimes *in order to, for, because, on account of, &c.*

م m, when prefixed forms the participles of every form, voice, number, and person, except the active of the first form of triliteral verbs.

When prefixed to the future, instead of the characteristic serviles ا a, ت t, ن n, ي y, it forms *nouns of time and place*, and of *instrument*, and when prefixed to primitives, it forms local nouns.

It is the characteristic of the infinitive of the third form of three-letter verbs, and it is put for من min when prefixed to ما mau, as مما mim-mau, from, that which.

ن *n* prefixed is the characteristic of the first person plural of the future; and preceded by *\ a* forms the seventh conjugation.

و *w* the copulative conjunction *and*, and sometimes it may be interpreted *with, but, by, &c.*

ي *y* the characteristic of the first persons masculine, singular, and dual, and of the first persons masculine and feminine plural of the future of all verbs.

SEPARATE PARTICLES.

\ a, whether? O!

اختياراً *ikhtiyauraun*, voluntarily.

ابتداءً *ibtidaun*, in the beginning.

اخيراً *aukhiraun*, finally, upon the whole.

أبداً *abedaun*, never, for ever.

اتفاقاً *ittifaukaun*, by chance.

آخر الأمر *aukhir alaumer*, after all.

أثر ذاك *ather dhau*, after that.

أخول أخول *akhwela akhwela*, here and there.

أثنا *athnau*, whilst.

أدباً *adbauraun*, finally.

احتياطاً *ihthiyautaun*, cautiously.

أخفاً *ikhfaun*, privately.

أحياناً *ahyaunaun*, sometimes.

أدنا دنا *ednau denna*, before all things.

- اذ *idhin*, } at that time, then.
 اذاك *idhauk*, }
 الا *illa*, unless, besides.
 الان *alaun*, now.
 استفاضة *istefaudhetan*, profusely. التزاماً *iltizaumaun*, consequently.
 اسفلاً *asfelaun*, below, under. القصه *elkisseh*, in short.
 اصلاً *aslaun*, never, not at all, in any manner. اليوم *alyoom*, to-day.
 اضطراراً *idhtiraunaun*, by force. الوداع *alwedau*, a farewell.
 اطاعتاً *itauataun*, obediently. الي *ila*, to, until, unless.
 اطولاً *atwalaun*, prolixly, tediously. الي الان *ila alaun*, hitherto.
 اعتماداً *itimaudaun*, in confidence. الي ان *ila an*, until that.
 اعلاً *aalaun*, very well, excellently. الي اين *ila ein*, whither.
 افلاً *aflam*, }
 افلاً *aflau*, } whether or not.
 الي تحت *ila taht*, downwards.
 الي حيث *ila heithu*, whether.
 الي خارجاً *ila khaurijau*, without.
 اقبالاً *ikbaulaun*, prosperously. الي داخل *ila daukhil* within.
 اكتفاً *iktifaun*, sufficiently. الي غير ذلك *ila gheir dhelika*, et cetera.
 اكثري *aktheree*, for the most part. الي فوق *ila fawka*, upwards.

الليلاً *alleilaun*, in the night.

ان *in*, but if, perhaps.

الي ما *ila mau*, so long as.

آن *inna*, yes, truly, although.

الي محل *ila mahal*, to a place.

ان الا *in illa*, not unless.

الي هذا الان *ila hadhau alaun*, hitherto. ان انما *in innemau*, therefore.

الي هنا *ila henau*, hither.

ان الله *in Allah*, God willing.

الي هناك *ila henauk*, thither.

انفراداً *infiraudaun*, singly.

الي يومنا هذا
until this day. *ila yawminau hadha*,

ان لم *an lam*, unless.

ام *em*, whether.

انما *innemau*,
انه *annaho*, } because, since.

اماً *emaun*, or, whether or not.

انه *innaho*, certainly, indeed.

اما *emmau*, but, however.

اني *anna*, every where, how?

امام *emaum*, before.

او *aw*, or, until.

امساً *emsaun*, yesterday.

اول *ewwel*, before, at first.

املاً *emlau an*, correctly.

اولاً *ewwelaun*, at first, before all.

امم *emem*, opposite.

اولم *awlam* is it not?

ان *an*, in order to.

اولماً *awlemmau*, is it not yet?

ان *anna*, since, because.

اول و آخر *ewwel wa aukir*, from first to last. باطنًا *bautinaun*, internally.

اهلاً *ehlaun*, welcome.

اهمالاً *ihmaulaun*, negligently.

اي *ai*, that is, viz. yes.

اي *aiyo*, whoever, oh!

ee, oh! alas!

اي حين *aiyo hein*, when.

ايا *eia*, O! well done!

اياك *eyauka*, have a care.

ايان *eiyaun*, when, whensoever.

ايجازاً *ejauzaun*, compendiously. بالرضا *bee' t' tawi wa' r' ridhau*, spontaneously.

ايذا *eidhau*, whether, when?

ايضاً *eidhaun*, as above, the same.

اين *eina*, where, whether if.

ايه *ihe*, well done.

باطلاً *bautilaun*, in vain.

بالاكرام *bee' l' ikraum*, honourably.

بالتمام *bee' t' temaum*, entirely.

بالجملة *bee' l' jumlet*, generally, totally.

بالحلال *bee' l' helaul*, lawfully.

بالحق *bee' l' hekk*, justly, with truth.

بالخير *bee' l' kheir*, happily, well.

بالدفعات *bee' d' defa-aut*, oftentimes.

بالذات *bee' dh' dhaut*, in person, essentially.

بالطول والعرض *bee' t' tooli wa' l' ardh*, in length and breadth.

بالعز *bee' l' azz*, honourably.

بالعشي والابكار *bee' l' ashysi wa' l'*

ibkaur, by night and day.

- بتة *bettetan*, altogether, quite, totally. بلا *bilau*, without, beyond.
- بدل *bedel*, for. بلا ريب *bilau reib*, without doubt.
- بديها *bedeehaun*, extempore. بلي *beli*, yes.
- برا *berraun*, without, outside. بما *bimau*, so that.
- برعاية *berya-auyetan*, honourably. بماذا *bimaudhau*, in what? why?
- بعد *baad*, after, behind. بنا على ذلك *binau ala dhelika*, according to that.
- بعداً *baadaun*, afterwards, begone. بنفسه *beneffsihi*, in person, himself.
- بعد هذا *baad hadhau*, after this. بيضة العقر *beydhetu' l' ukr*, only once.
- بعد غد *baada ghedin*, after to-morrow. بين *beiyin*, clear, distinctly, between.
- ما بعد *baad mau*, afterwards. بينا *beinaun*, distinctly, whilst.
- بعيد *baa-eed*, far off. بينما *beinemaun*, in the mean time.
- بغايت *beghauyet*, exceedingly. تارة *tauret*, once, sometimes.
- بغير *begheir*, otherwise, without. تارة بعد تارة *tauret baad tauret*, often, repeatedly.
- بكرة *bekeraun*, in the morning, by dawn. تبديلاً *tebdeelaun*, in disguise.
- بل *bel*, but, thereupon. تحت *taht*, below, under.

تحقيق *tehkeek*, surely, truly.

تقريباً *tekreebaun*, almost, near to.

تقي *tuka*, take care.

تكرار *tekraur*, again, anew.

تماماً *temaumaun*, wholly, entirely, completely.

ثانياً *thauniyau*, after, in the second place.

ثم *thumma*, and, then, therefore.

جاهياً *jauheeyaun*, publicly, openly.

جبراً *jebraun*, by force.

جداً *jiddaun*, plainly, exceedingly.

جزماً *jezmaun*, resolutely, firmly.

جملهً *jumletan*, upon the whole, totally.

جميعاً *jemeea-on*, universally, altogether.

جير *jeiri*, indeed, certainly.

حكيماً *haukeemaun*, wisely.

حاشا *haushau*, in no shape, God forbid.

حالا *haulau*, now.

حالا بعد حال *haulau baad haul*, consecutively.

حتي *hetta*, until, in order to.

حتي اذا *hetta adhau*, until.

حتي ما *hetta mau*, how long.

حذار *hidhaur*, take care.

حذاء *hedhau-an*, over against.

حسبها *hesbemaun*, according to which.

حسناً *hesnau*, well, excellently.

حضراً *hudhraun*, with impunity.

حقاً *hekkaun*, certainly, truly.

حول *havel*, around.

حيث *heithu*, where.

حيثما *heithumaun*, wheresoever.

حين <i>hyn</i> , at that time, when.	رب <i>rubba</i> , often, perhaps, whether.
حينئذ <i>hyneedh</i> , then.	ربعا <i>rubau</i> , fourthly.
خارجاً <i>khaurijaun</i> , without.	ربما <i>rubbmau</i> , often, sometimes, perhaps.
خاصة <i>khaussetan</i> , but, indeed, only.	رعايتاً <i>ry-ayetaun</i> , honourably.
خصوصياً <i>khusoosiyaun</i> , particularly.	رويداً <i>ruweidaun</i> , softly, slowly, gently.
خلاً <i>khelaun</i> , besides, except.	زماناً <i>zemaunaun</i> , sometimes, seasonably.
خلف <i>khelf</i> , after, behind.	سابقاً <i>saubikaun</i> , anciently, formerly.
دائماً <i>daymaun</i> , continually.	سابقاً <i>saubikaun</i> , anciently, formerly.
دائماً <i>daymu' l'eiyaun</i> , at all times.	سألاً <i>saul saul</i> , yearly.
دفعاً <i>defaatan</i> , once, oftentimes.	سالمأً <i>saulimaun</i> , safely, freely.
دفعي <i>defee</i> , then, immediately again.	سراً <i>sirraun</i> , secretly.
دلهاً <i>delhaun</i> , with impunity.	سريعاً <i>seriaun</i> , immediately, quickly.
دون <i>doon</i> , besides, except.	سنة سابقة <i>seneti saubiket</i> , the last year.
دهر <i>dehraun</i> , perpetually, with impunity.	سف <i>sef</i> , after.
دئمة <i>deemet</i> , always, perpetually.	سوي <i>sawi</i> , besides.

- شرّاً *sherraun*, wickedly. عاجلاً *a-aujelaun*, quickly, in haste.
 شرعاً *shera-aun*, legally. عاقبةً *a-aukibetan*, at length.
 شطره *shetrehu*, towards him. عامةً كافةً *a-aummetan kauffetan*, u-
 niversally.
 صباحاً *sebhaun*, in the morning. عدّاً *adaun*, besides, except.
 صبعاً لبعاً *seba-aun leba-aun*, in vain, عدّاً عن *adaun an*, besides that.
 with impunity.
 صبح ومسا *subh wa mesau*, morn- عرضاً *aredhaun*, accidentally.
 ing and evening. عقلاً *aklaun*, wisely.
 صورتاً *sooretaun*, apparently. علّ *alla*, perhaps.
 ضحرة نحرة *dhehretan nehretan*, be- علي *ala*, above, upon, in.
 fore the eyes. اثر علي *ala ethera*, instantly.
 ضرباً *dherbaun*, by force, violently.
 طبق *tebekin*, following in order. علي التعجيل *ala 't'taajeel*, hastily.
 طرف طرف *teref teref*, from differ- علي الخصوص *ala 'l'khusoos*, par-
 ent quarters, on all sides. ticularly.
 طور *lawr*, once. علي الدوام *ala 'd' dawcaum*, continu-
 ally.
 طول زمان *tool zemaun*, long since. علي الغفلة *ala 'l'ghefla*, rashly, im-
 pudently.
 ظاهراً *dhauiraun*, openly, visibly.
 ظليفاً *dheleefaun*, gratis. علي الفور *ala 'l'fawr*, suddenly.

- غايۃ *ghauyet*, exceedingly, very much. *ala aiyo haul*, in every manner.
- غلبا *ghibbaun*, seldom. *ala heddetan*, separately.
- غلب ذاك *ghab dhau*, after that. *ala sawau-an*, equally.
- غلب ما *ghibba mau*, after which. *ala sebauh*, in the morning.
- غدا *ghedaun*, to-morrow. *ala fauka*, above, upwards.
- غير *ghair*, no, nor, except. *ala kirhin*, with difficulty.
- غير ان *ghair an*, except that. *ala welaun*, consequently.
- غير بعيد *ghair ba-eed*, not far off. *ammau*, for what reason.
- غير كره *ghair kirhi*, another time, not now. *umrau*, in his life, never.
- ف *fa*, and, then, therefore. *an*, of, from, concerning, on.
- فاما *fa-emmau*, but, nevertheless. *ynda*, nigh, before, with.
- فان *fa-inna*, yet still, notwithstanding. *an kesid*, intentionally.
- فاني *fa-enna*, wherefore, since I. *an kereeb*, in short.
- فيها *febihau*, it goes well! excellent! *an lau shei*, in vain.
- فترة *fetretan*, incessantly. *ainaun*, exactly, justly.
- غالبا *ghaulibau*, almost, chiefly, finally.

فراڊ <i>furaudaun</i> , separately.	في اول الدهر <i>fee ewwel ad' deher</i> , long ago.
فرغاً <i>ferghaun</i> , with impunity.	في داخل <i>fee daukhil</i> , within.
فقد <i>feked</i> , certainly, only, solely.	في غضون ذلك <i>fee ghudhoon dhe- lika</i> , in the mean time, then.
فقط <i>feket</i> , only, solely.	في كل مكان <i>fee kol mekaun</i> , every where.
فكيف <i>fekeif</i> , why then, as if.	في يوم <i>fee yoom</i> , one day, in the day.
فوق <i>fawka</i> , above, more than.	فما <i>feemau</i> , so that, on which.
فوق الحد <i>fawka'l hedd</i> , above mea- sure.	قبلا <i>kebl</i> , before formerly.
فهو <i>fehwa</i> , and, indeed, but it is.	قبلا هذا <i>kebl hadhau</i> , before this.
في <i>fee</i> , in, into, among, above.	قربم غير <i>kebl air</i> , in the twinkling of an eye.
في اثنا <i>fee athnau</i> , in the mean time.	قد <i>ked</i> , certainly, sometimes.
في الامس <i>fee el emsa</i> , yesterday.	قدام <i>keddaum</i> , before.
في الجملة <i>fee el jumlet</i> , upon the whole.	قرباً وبعداً <i>kurbaun wa baadaun</i> , far and near.
في الحال <i>fee el haul</i> , immediately.	قريب <i>kereeb</i> , almost nearly.
في الحقيقة <i>fee el hekeeka</i> , truly, in fact.	قط <i>ket</i> , ever, only, at least, viz.
في الواقع <i>fee el waukia</i> , really, in fact.	

- قصداً *kesidaun*, expressly, deliberately.
 قطعاً *keta-au*, never, in no shape.
 قلباً *kelbaun*, cordially, heartily.
 قليلاً *keleelaun*, seldom, very little.
 كأننا *kaunna*, as if.
 كثيراً *ketheeraun*, frequently.
 كذا وكذا *kedhau wa kedhau*, thus, so and so.
 كذلك *kedhelik*, so, thus, in like manner.
 كلاً *kollau*, not at all.
 كل احد *kol ahed*, every one.
 كلما *kollumau*, as often as, whatsoever.
 كل يوم *kol yoom*, daily, every day.
 كم *kim*, how many? how much?
 كما *kemau*, as if, according to.
 كي *kei*, that, as, in order to.
- كيف *keifa*, wherefore? how then?
 كيفما *keifemau*, any how.
 كيلا *keilau*, so as not, lest.
 كيما *keimau*, that, why, in order to.
 ل *le*, that, to, by, for, because.
 لا *lau*, no, not, not at all, is not.
 لا بد *laubud*, necessarily.
 لا جرم *lau jerem*, undoubtedly.
 لاجل *li-ejel*, on which account.
 لا شيء *laushei*, nothing.
 لا محالة *lau mehaulet*, undoubtedly.
 لأن *lianna*, because, since.
 لتيك *lebbeik*, here I am, what do you say?
 لدي *leda*, to, with, nigh, after at.
 لعل *la-alla*, perhaps.
 لفظاً *lefdhaun*, explicitly.

- لقد *leked*, certainly, sometimes. *leil wa nehaur*, by night and day.
 لكن *leken*, but.
 لكي *lekee*, that, whether.
 لكيلا *lekeelau*, lest, not.
 لكيما *lekeemau*, in order to.
 لم *lam*, unless, no, not.
 لما *lemau*, yet, why, after.
 لماذا *lemaudhau*, why, on what account?
 لماما *lemaumaun*, seldom, there-upon.
 لو *law*, if (past time.)
 لولا *lawlau* or *lawlam*, unless.
 ليت *laita*, would to God.
 ليس *laisa*, no, not, is not.
 ليلاً *leilaun*, in the night.
 لئلا *leeallau*, lest, that not.
- لاين *laini*, if, but if (future time.)
 ما *mau*, no, not, how? behold!
 ما ان *mau an*, as long as.
 ما بين *mau bein*, on both sides, between.
 ما تقدم *mau tekeddem*, formerly.
 ما عدا *mau adau*, except that, besides.
 متي *meta*, when.
 مجازاً *mejauzaun*, metaphorically, improperly.
 محضاً *medhaun*, purely, merely.
 مدام *mudaum*, always.
 مدي الايام *medee al ayaum*, at all times.
 مرحباً *merhebaun*, bravely! well done!
 مرة *merret*, once.

من آخر *min akher*, behind, at the back. امساء امس *mesau-an* or *ems*, in the evening.

من الان *min alaun*, henceforth, after this. مستقلاً *mustekilaun*, absolutely, expressly.

من امم *min emem*, from, near shortly. مع *maa*, with, together with.

من اين *min eina*, whence. معاً *ma-aun*, together with, along with.

من بعد *min baad*, never, after in no shape, hereafter. مع هذا *maa hadhau*, with or besides that.

من بعد ما *min baad mau*, after that. مفصلاً *mufesselaun*, plainly, distinctly.

من تحت *min taht*, from below. من حيث *min heithu*, whence. مقدماً *mukeddem* or *muked-deman*, immediately, in the beginning.

من دون *min doon*, besides, except. مسلاً ناس *melaun enaus*, publicly.

من الصبح *min assubh*, since morning. مما *mimmau*, from that which.

من طرف *min teref*, apart. ممن *miman*, than him who.

من غير ان *min ghair an*, notwithstanding, although. من *min*, from, of, then, for, by.

من فوق *min fauka*, from above. من اجل *min ajil*, for which reason.

من قبل *min kebl*, formerly. من اهلك *min ajlika*, on your account.

من قبل ان *min keblan*, heretofore. *wa gheir dhelika*, et cetera.

من محل *min mahal*, from elsewhere.

وقتاً *waktaun*, sometimes.

من هنا *min henau*, } hence.

ولا *wa lau*, neither.

من هناك *min henauk*, }

ولو *wa law*, and if.

من هنا وهنا *min henau wa henau*,
on every side.

ويل *weil*, fie! alas! woe to you!

مهما *mehmau*, wherefore, as often as. *ha hadhau*, behold.

ها هنا *ha henau*, here.

نحو *nehau*, near about, as, like.

هبة *hebbetan*, once, only once,
all at once.

نزراً *nezraun*, slowly.

نسبة *nesbetan*, respectively.

هدراً *hederaun*, with impunity.

نعم *na-am*, yes.

هل *hel*, whether? indeed! come!

و *wa*, and, as, but with, by.

هنا *henau*, here.

واصباً *wausebau*, always, perpetually. *henauk*, there.

وان *wain*, lest, for although.

ها هو ذا *ha hoo dhau*, behold.

وتراً وتراً *weteraun weteraun*, separately, singly.

هوناً *hauwinaun*, gently, softly.

ورا *werau*, before behind.

يسيراً *yeseeraun*, by little, by degrees.

يساراً *yesauraun*, to the left.

يوماً فيوماً *yumaun feyumaun*, } daily.
 يوم يوم *yoom yoom*, }

يعني *yaanee*, that is, viz.

يميناً *yemeenau*n, to the right.

يوماً من الايام *yoomaun min alayaum*,
 one of these days.

يوم *yoom*, at that time.

يومئذ *yawmeidhin*, on that day.

PERMUTATION OF THE LETTERS \ au, و oo, ي ee.

Why do some words having one of the above letters change it to either of the others?

Because when the syllable does not rest upon the letter preceding, those letters are substituted for each other, and are changed to whatever vowel comes before it, and then the short vowel becomes a long one; but if the syllable rests, no change takes place.

\ au being changed to و oo, as نوي *nooyon*, for ناي *nuauyon*, a trench.

\ au to ي ee, as بير *beeron*, for بار *biauron*, a well.

و oo to \ au, as نار *nauron*, for نور *naooron*, fire.

و to ي ee, as ميعاد *meea-audon*, for موعاد *miwa-audon*, said time or place.

ي ee to | au, as دَار dauron, for دِير daeron, a house.
 ي ee to و w, as مَوْقِن mowkinon, for مِيقِن muekinon, rendering certain.

When و w, and ي ee remain with *gezma* ° written over them they form diphthongs or remain quiescent like | au, without *gezma*, as يَوْم yawmon, day, لَيْل leilon, night, رَمَاه ramaho, he threw it, غَزْوَةٌ ghazaton, an assault; but when the syllable rests on the letter that follows them, being quiescent, they are dropped, as

يَخْف yekhef, for يَخَاف yekhauf, let him dread.

يَقُم yekum, for يَقُوم yekoom, let him stand.

يَسِر yesir, for يَسِير yeseer, let him go.

The *alif* of union is not subject to this rule as فَانْصُر fansur, therefore assist thou.

There are some other changes of those letters, according to Erpenius, as may be seen in the following words, some of which are more critical than useful.

اَب for اَوْب

سَال for سِيل

قَائِل for قَائِل

مَاه for مَاه

رمو	for	رموا	داب	for	دوب
رميان		رموان	قاة		قية
رئيس		ريس	دنا		دنو
تغزوين		تغزين	ثواب		ثياب
قوم		قام	طاووس		طاوس
ايوام		ايام	غزو		غزا
سماو		سماء	رضو		رضي

DOUBLE IMPERFECT VERBS.

There is a class of verbs called double imperfect, arising from their having two of those changeable letters for their radicals. The following leading persons of the tenses will shew the changes they are subject to.

FIRST CLASS.

INFINITIVE.	PARTICIPLE.	IMPERATIVE.	FUTURE.	PRETERITE.
اوباً <i>arbaun.</i>	آيبُ <i>auibon.</i>	اب <i>ub.</i>	ييوب <i>yewooba.</i>	آب <i>auga.</i>
سواء <i>sawaan.</i>	ساي <i>sauyion.</i>	سو <i>sow.</i>	يسوء <i>yesoo.</i>	ساء <i>saa.</i>
مجي <i>mejeeaun.</i>	جاي <i>jaiatan.</i>	جي <i>jee.</i>	يجي <i>yejio.</i>	جاء <i>jaa.</i>
اتي <i>ityaun.</i>	آت <i>autin,</i>	تِه <i>tiñ.</i>	ياتي <i>yautee.</i>	اتي <i>ata.</i>

SECOND CLASS,

called *involute*s, have two *quiescents* for *radicals*, and are of two kinds, the *separate*, and the *conjunct*.

The *separate* are those which have و *w* or ي *y* for the first and last radicals, as وقى *waka*, he guarded, or took care, وجى *wajiya*, he had a worn hoof, (a horse.)

PARTICIPLE. IMPERATIVE. FUTURE. PRETERITE.

وَاقٍ	قِ or قَهْ	يَقِي	وَقَى
وَاجٍ	أَيِّجْ	يُوجِي	وَجَى

The imperative قِ in the other persons resumes ي as

قِ قِي قَيَا قُوا قَيْنَ

and in the singular masculine with the paragogical *nun* it is قَيْنَ *kiyanna*.

The *involute conjunct*, has the middle and final radicals و *w* or ي *y*, as شوي *shawa*, he roasted, قوي *kawiya*, he was worth, strong, powerful, حيي *hayiya*, he lived, which, with relation to the middle radical, are conjugated perfectly, and imperfectly in the final.

INFINITIVE. PARTICIPLE. IMPERATIVE. FUTURE. PRETERITE.

شيا	شاو	اشو	شوي	شوي
قوة	قاو	اقو	يقوي	قوي
حيوة	حاي	احي	يحيا	حيي

The derivative verbs are conjugated in the same manner except **حيي** which sometimes rejects the first **ي** in the tenth conjugation, and throws its vowel back upon the preceding letter, as

اِسْتَحْيَا	مَسْتَحْيِي	اِسْتَحْيِ	يَسْتَحْيِي	اِسْتَحْيَا
اِسْتَحَاءَ	مَسْتَحِ	اِسْتَحِ	يَسْتَحِي	اِسْتَحِي

TRIPLE IMPERFECT VERBS.

These are very few, and have either the first radical *hamza'd* and the other two quiescent, as **أَوِيَ** he repaired, resided, received, &c. or the middle *hamza'd* and the first and last quiescent, as **وَايَ** he promised.

اوي	ياوي	او	آو	ايا
واي	ياي	ا or اه	واء	وايا

No verbs can have all, nor the two first radicals *quiescent*.

REMARKS ON THE VARIOUS SPECIES OF VERBS.

THE HAMZA VERB,

Mentioned in page 37.

The only irregularity of this species consists in dropping ا in some persons and substituting و or ي for it in others, as اثر *athara*, he chose rather, will sufficiently show in a paradigm of the leading persons.

ACTIVE VOICE.

INFINITIVE.	PARTICIPLE.	IMPERATIVE.	FUTURE.	PRETERITE.
اثرًا	اثر for اثر	اثر for اثر	يأثر	اثر

PASSIVE.

مأثور	يؤثر	اثر
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THE SIMILE VERB,

has و or ي for the first radical, and is named مثال *mithaulon*, (resemblance) as it approaches very near to the perfect verb in its inflections, differing from it only by generally throwing away the quiescent radical و in the future, active, and imperative of the first conjugation, and in the infinitive when in the form of بركة *berkatan*, as يمق *yemiko*, he will

love, (for *yawmiko* يومق *mik*, love thou, (for *iwmik* اومق *miketan*, to love, (for *wimketan* ومقّة.)

In other respects in general both conjugations in *و* and *ي* are regular, both active and passive, with their derivatives.

CONCAVE VERBS,

are such as take *و* or *ي* for their middle radical, which being either dropped or changed to quiescent \ remain without a vowel, and take the sound of that which belongs to the preceding letter.

CONJUGATION OF THE CONCAVE VERBS.

First the Concave *و* in *قال* *kaala* for *قول* *kawala*, he said.

ACTIVE VOICE.

PRETERITE.

PLURAL.			DUAL.			SINGULAR.			Persons.
FEM.	COM.	MAS.	FEM.	COM.	MAS.	FEM.	COM.	MAS.	
قَلْنَ		قَالُوا	قَالَتَا		قَالَا	قَالَتْ		قَالَ 3	
قَلْتَنَ		قَلْتُمَ	قَلْتُمَا			قَلَّتْ		قَلَّتْ 2	
	قَلْنَا					قَلَّتْ		1	

FUTURE.

PLURAL.			DUAL.			SINGULAR.		
FEM.	COM.	MAS.	FEM.	COM.	MAS.	FEM.	COM.	MAS.
يَقْلَنَ		يَقْوَلُونَ	تَاَقْوَلَانِ		يَاَقْوَلَانِ	تَقْوَلْ		3 يَقْوَلْ
تَقْلَنَ		تَقْوَلُونَ	تَاَقْوَلَانِ		تَاَقْوَلَانِ	تَقْوَلَيْنِ		2 تَقْوَلْ
نَقْلَنَ						أَقْوَلْ		1

Persons.

IMPERATIVE.

FEM.	MAS.	COM.	FEM.	MAS.
قْلَنِ	قَوْلُوا	قَوْلَا	قَوْلِي	قْلْ

PARTICIPLE.

قَائِلَاتٌ	قَائِلُونَ	قَائِلَتَانِ	قَائِلَانِ	قَائِلَةٌ	قَائِلٌ
------------	------------	--------------	------------	-----------	---------

INFINITIVE.

قَوْلًا	قَوْلَانِ	قَوْلَانِ	قَوْلَانِ	قَوْلَانِ	قَوْلَانِ
---------	-----------	-----------	-----------	-----------	-----------

PASSIVE VOICE.

PRETERITE.

PLURAL.			DUAL.			SINGULAR.		
FEM	COM.	MAS.	FEM.	COM.	MAS.	FEM.	COM.	MAS.
قُلْنَ		قِيلُوا	قِيلَتَا		قِيلَا	قِيلَتْ		قِيلَ 3
قُلْتَنَ		قُلْتُمَ		قُلْتُمَا		قُلْتِ		قُلْتَ 2
	قُلْنَا					قُلْتُ		1

Persons.

FUTURE.

يَقُلْنَ	يَقَالُونَ	تَقَالَانِ	يَقَالَانِ	تَقَالُ	يَقَالُ 3
تَقُلْنَ	تَقَالُونَ	تَقَالَانِ	تَقَالَيْنِ	تَقَالِ	تَقَالُ 2
	تَقَالُ			أَقَالُ	1

Persons.

PARTICIPLE.

FEM.	MAS.	FEM.	MAS.	FEM.	MAS.
مَقُولَاتٌ	مَقُولُونَ	مَقُولَتَانِ	مَقُولَانِ	مَقُولَةٌ	مَقُولٌ

Second, the Concave ي in سار *saara*, for سير *sayara*, he went.

ACTIVE VOICE.

PRETERITE.

PLURAL.			DUAL.			SINGULAR.			Persons.
FEM.	COM.	MAS.	FEM.	COM.	MAS.	FEM.	COM.	MAS.	
سرن		ساروا	سارتا		سارا	سارت		سار	
سرتن		سرتم		سرتما		سرت		سرت	
	سرتنا						سرت		1

FUTURE.

يسيرن	يسرون	تسيران	يسيران	تسير	يسير	3	Persons.
تسرن	تسرون	تسيران		تسيرين	تسير	2	
					اسير	1	
	نسير						

IMPERATIVE.

FEM.	MAS.	COM.	FEM.	MAS.
سرن	سيروا	سيرا	سيري	سر

PARTICIPLE.

PLURAL.		DUAL.		SINGULAR.	
FEM.	MAS.	FEM.	MAS.	FEM.	MAS.
سایرات	سایرون	سایرتان	سایران	سایرة	سایر

INFINITIVE.

سیرا

PASSIVE VOICE.

PRETERITE.

FEM.	COM.	MAS.	FEM.	COM.	MAS.	FEM.	COM.	MAS.	Persons.
سرن		سیروا	سیرتا		سیرا	سیرت		3 سیر	
سرتن		سرتم	سرتما		سرت	سرت		2 سرت	
	سرنا					سرت		1 سرت	

FUTURE.

یسرن	یسارون	تساران	یساران	تسار	3 یسار	Persons.
تسرن	تسارون	تساران	تسارین	تسار	2 تسار	
نسار			اسار	1 اسار		

PARTICIPLE.

PLURAL.

DUAL.

SINGULAR.

FEM.	MAS.	FEM.	MAS.	FEM.	MAS.
مسيرات	مسيرون	مسيرتان	مسيران	مسيرة	مسير

The two concaves are both inflected upon the same principle, that in و taking *dhamma* for its vowel, and that in ي taking *casra*; their derivatives are all formed after the manner of regular verbs, excepting the fourth, seventh, eighth, and tenth, which are conjugated in the following manner:—

ACTIVE VOICE.

INFINITIVE.	PARTICIPLE.	IMPERATIVE.	FUTURE.	PRETERITE.	
اقالة	مقيل	اقل	يقيل	اقال	} 4
اسرة	مسير	اسر	يسير	اسار	
انقيالاً	منقال	انقل	ينقال	انقال	} 7
انسياراً	منسار	انسر	ينسار	انسار	
اقتيالاً	مقتال	اقتل	يقتل	اقتال	} 8
استياراً	مستار	استر	يستار	استار	

INFINITIVE.	PARTICIPLE.	IMPERATIVE.	FUTURE.	PRETERITE.
استقالة	مستقيل	استقل	يستقل	استقال
استسار	مستسير	استسر	يستسير	استسار

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PASSIVE VOICE.

PART.	FUTURE.	PRET.	PART.	FUTURE.	PRET.
مسار	يسار	اسير	مقال	يقال	اقيل
منسار	ينسار	انسير	منقال	ينقال	انقل
مستار	يستار	استير	مقتال	يقتال	اقتل
مستسار	يستسار	استسير	مستقال	يستقال	استقل

The other Conjugations are regular, as

INFINITIVE.	PARTICIPLE.	IMPERATIVE.	FUTURE.	PRETERITE.
تقويلاً	مقول	قول	يقول	قول
مقاول	مقاوّل	قاوّل	يقاوّل	قاوّل
تسييراً	مسير	سير	يسير	سير
مسايرة	مساير	ساير	يساير	ساير

The Defective و in بلا he made an experiment.

ACTIVE VOICE.

PRETERITE.

PLURAL.			DUAL.			SINGULAR.			Persons.
FEM.	COM.	MAS.	FEM.	COM.	MAS.	FEM.	COM.	MAS.	
بلون		بلوا	بلتا		بلوا	بذت		بلا 3	}
بلوتن		بلوتم		بلوتما		بلوت		بلوت 2	
	بلونا					بلوت		بلوت 1	

FUTURE.

يبلون	يبلون	تبلوان	يبلوان	تبلو	يبلو 3	Persons. }
تبلون	تبلون	تبلوان		تبلين	تبلو 2	
نبلو				ابلو	ابلو 1	

IMPERATIVE.

FEM.	MAS.	COM.	FEM.	MAS.
ابلون	ابلوا	ابلوا	ابلي	ابل

PARTICIPLE.

PLURAL.		DUAL.		SINGULAR.	
FEM.	MAS.	FEM.	MAS.	FEM.	MAS.
باليات	بالون	بالتان	باليان	بالية	بال

INFINITIVE.

بلوا

PASSIVE VOICE.

The Passive follows the Active on the same principles as the other conjugations, and by the 5th canon in و *buliya* is used instead of *buliwa*.

FUTURE.

FEM.	COM.	MAS.
تبلي		يبلي
تبليين		تبلي
	ابلي	

PRETERITE.

FEM.	COM.	MAS.
بليت		بلي
بليت		بليت
	بليت	

PARTICIPLE.

FEM.

مبلوة

MAS.

مبلو

The Defective ي in هدي *heda*, he conducted.

ACTIVE VOICE.

PRETERITE.

PLURAL.

DUAL.

SINGULAR.

FEM. COM. MAS. FEM. COM. MAS. FEM. COM. MAS.

هدين	هدوا	هدتا	هديا	هدت	هدي 3	Persons.
هديتن	هديتم	هديتما		هديت	هديت 2	
هدينا				هديت	هديت 1	

FUTURE.

يهدين	يهدون	تهديان	يهديان	تهدي	يهدي 3	Persons.
تهدين	تهدون	تهديان		تهدي	تهدي 2	
نهدي				اهدي	اهدي 1	

IMPERATIVE.

FEM.	MAS.	COM.	FEM.	MAS.
اهدين	اهدوا	اهديا	اهدي	اهد

PARTICIPLE.

FEM.	MAS.	FEM.	MAS.	FEM.	MAS.
هاديات	هادون	هاديتان	هاديان	هادية	هاد

INFINITIVE.

هديا

PASSIVE VOICE.

FUTURE.

FEM.	COM.	MAS.
تهدي		يهدي
تهدين		تهدي
	اهدي	

PRETERITE.

FEM.	COM.	MAS.
هديت		هدي
هديت		هديت
	هديت	

PARTICIPLE.

FEM.
مهديّة

MAS.
مهدي

By the third canon in ي *yuhda* is put for يهدي *yuhdayo*.

The derivative conjugations have also the same affinity to their *primitives*. The ي which in the preterite of the defective , is substituted for و (according to the last member of the third canon, in و) remains in the first and second persons forming a diphthong with *fatha*.

DERIVATIVES OF THE DEFECTIVE ,
PASSIVE. ACTIVE.

FUTURE.

PRETERITE.

FUTURE.

PRETERITE.

يَبْلِي

بَلِي

يَبْلِي

بَلِي

يَبَالِي

بُولِي

يَبَالِي

بَالِي

يَبْلِي

أَبْلِي

يَبْلِي

أَبْلِي

يَتَبْلِي

تَبْلِي

يَتَبْلِي

تَبْلِي

يَبْتَلِي

أَبْتَلِي

يَبْتَلِي

أَبْتَلِي

يَسْتَلِي

أَسْتَلِي

يَسْتَلِي

أَسْتَلِي

Yubella.

Bulliya.

Yubellee.

Bella.

Yubaula.

Booliya.

Yubaulee.

Baula.

Yubla.

Ubliya.

Yublee.

Ebla.

Yutebella.

Tubulliya.

Yetebella.

Tebella.

Yubtela.

Ubtuliya.

Yebtelee.

Ibtela.

Yustebbla.

Ustubliya.

Yesteblee.

Istebbla.

DERIVATIVES OF THE DEFECTIVE ي

PASSIVE.

ACTIVE.

FUTURE.

PRETERITE.

FUTURE.

PRETERITE.

يهدى

هدى

يهدى

هدى

يهادى

هودى

يهادى

هادى

يهدى

اهدى

يهدى

اهدى

يتهدى

تهدى

يتهدى

تهدى

يهتدى

اهتدى

يهتدى

اهتدى

يستهدى

استهدى

يستهدى

استهدى

Yuhedda.

Huddiya.

Yuheddee.

Hedda.

Yuhauda.

Hoodiya.

Yuhaudee.

Hauda.

Yuhda.

Uhdiya.

Yuhdee.

Ahda.

Yutehedda.

Tuhuddiya.

Yetehedda.

Tehedda.

Yuhteda.

Uhtudiya.

Yehtedee.

Ihtada.

Yustehda.

Ustuhdiya.

Yestehdee.

Istehda.

Conjugation of the Surd Verb, دَلَّ *della*, he ogled.

This verb is classed by Grammarians the first of the imperfects, as in page 37, but as it changes no letters, is here placed the last.

ACTIVE VOICE.

PRETERITE.

PLURAL.			DUAL.			SINGULAR.			Persons.
FEM.	COM.	MAS.	FEM.	COM.	MAS.	FEM.	COM.	MAS.	
دَلَّلْنَ		دَلَّلُوا	دَلَّلَا		دَلَّلَا	دَلَّلَتْ		دَلَّلَ	
دَلَّلْتَنَ		دَلَّلْتُمَا	دَلَّلْتُمَا		دَلَّلْتُمَا	دَلَّلْتَ		دَلَّلَ	
	دَلَّلْنَا					دَلَّلْتُ			1

FUTURE.

يَدَلَّلْنَ		يَدَلَّلُونَا	يَدَلَّلَانِ		يَدَلَّلَانِ	يَدَلَّلُ		يَدَلَّلُ	Persons.
يَدَلَّلْتَنَ		يَدَلَّلْتُمَا	يَدَلَّلْتُمَا		يَدَلَّلْتُمَا	يَدَلَّلْتِي		يَدَلَّلْتِي	
	يَدَلَّلْنَا					يَدَلَّلْتُ		يَدَلَّلْتُ	
						يَدَلَّلْتُ			

IMPERATIVE.

FEM.	MAS.	COM.	FEM.	MAS.
ادَلَّلِي	ادَلَّلُوا	ادَلَّلَا	ادَلَّلِي	ادَلَّلُوا

PARTICIPLE.

PLURAL.		DUAL.		SINGULAR.	
FEM.	MAS.	FEM.	MAS.	FEM.	MAS.
دالآت	دالتان دالتون	دالتان	دالتان	دالت	دال

INFINITIVE.

دلا

PASSIVE VOICE.

PRETERITE.

FEM.	COM.	MAS.	FEM.	COM.	MAS.	FEM.	COM.	MAS.
دلن	دلن	دلن	دلن	دلن	دلن	دلن	دلن	دلن
دلتن	دلتن	دلتن	دلتن	دلتن	دلتن	دلتن	دلتن	دلتن
دلنا	دلنا	دلنا	دلنا	دلنا	دلنا	دلنا	دلنا	دلنا

Persons.

FUTURE.

يدلن	يدلن	يدلن	يدلن	يدلن	يدلن
يدلتن	يدلتن	يدلتن	يدلتن	يدلتن	يدلتن
يدلنا	يدلنا	يدلنا	يدلنا	يدلنا	يدلنا

Persons.

PARTICIPLE.

FEM.	MAS.	FEM.	MAS.	FEM.	MAS.
مدلولات	مدلولون	مدلولتان	مدلولان	مدلولة	مدلول

The imperative, which is generally regular, may sometimes be contracted, the initial ا being dropped when the following letter has a vowel as دل *dulla*, دي *dullee*, &c.

The derivative conjugations have the same affinity to the primitives, as those of the perfect forms have to theirs; except the second, fifth, and other conjugations, which having one characteristic *teshdeed* already, cannot take another upon the same letter, on which account they are conjugated like the corresponding verbs of the regular system.

Verbs ending in ت or ن double those letters by *teshdeed* in those persons whose final characteristic serviles are ت or ن as زيننا *zaiyannau*, we adorned, for زيننا and سكت *sakatta*, thou wert silent, for سكت but neither these, nor the verbs beginning with ت or ن when they coalesce with the initial characteristics of the fifth, seventh, and other conjugations, are considered as irregulars: انقب *innekaba*, it was dug through, for انقب being in every respect perfect.

CANONS

On the Nature and Permutation of the letters و ي ا

Canons peculiar to alif, for examples see page 93, and following.

I.

Alif in the middle of a word, moveable * by dhamma, (i. e. having dhamma for its vowel) is changed to و: by casra, to ي The same after quiescent alif.

II.

ا in the middle of a word, moveable by fatha, after dhamma, is changed to و: after casra, to ي

III.

ا at the end of a word, after dhamma, is changed to و: after casra to ي

IV.

ا at the end of a word, after fatha, moveable by dhamma, is changed to و: by casra, to ي

* When a letter is called *moveable*, it denotes that it has a vowel, in opposition to *quiescent* when it has none, and in the language of grammar, where it is said ي *final* after dhamma cannot be moved, it implies that ي in that case cannot have a vowel.

V.

\ quiescent, after another \ with fatha, drops ; fatha perpendicular, or medda, being then superscribed.

VI.

\ quiescent, followed by another quiescent \ is changed to و with fatha, as نواصر for نواصر female assistants ; and ي descending from, or officiating for moveable \ have hamza superscribed ; which is also considered as moveable \ and although it has no vowel, it is nevertheless radical, and may have one, as بئر

\ is not deemed medial, if preceded only by the inseparable letters ا ب

و as لاَّب to the father, كَأَم like the mother ; excepting in some particles, as أَيْنَ whether if ? لَيْلَا lest that.

Canons peculiar to Waw.

I.

و in the middle of a word, moveable by fatha, after casra, is sometimes changed to ي

II.

و in the middle of a word, followed by another و quiescent, often throws it out, as رؤوس for رؤوس heads, chiefs.

III.

و final after fatha, rejecting its vowel, and throwing the *nunnation*, if there happens to be any, on the preceding fatha, is changed to quiescent \ if the third letter of the word, or to ي if the fourth, fifth, &c.

IV.

و final, after dhamma, takes neither dhamma nor casra, but throwing them away becomes quiescent, but if there is a nunnation, it is thrown upon the foregoing letter, and و drops.

V.

و final, after casra, is changed to ي as رَضِيَ from رَضُو to approve.

VI.

و servile, at the end of words, that it may not terminate them, is followed by silent \ as رموا for رمو they threw.

Canons peculiar to Ya.

I.

ي in the middle of a word, moveable by fatha, after dhamma, is sometimes changed to و

II.

ي in the middle of a word, followed by another ي quiescent, often expels it, as ريس for ريس a bailiff.

III.

ي final, after fatha, cannot be moved, but rejecting its vowel, and throwing back the nunnation, if there is any, on fatha, it becomes quiescent, like ٰ but if another ي precedes, it is changed to ٰ as هَدَايَا for هَدَايِي gifts, (excepting some proper names.)

IV.

ي final, after casra, takes neither dhamma nor casra, but throwing them away, is silent, as حَافِي for حَافِي barefoot; if there is a nunnation, it is thrown back on the preceding letter, and ي drops, as رَامِي for رَامِي a shooter.

V.

ي final, after dhamma, changes it to casra, remaining itself unaltered, as أَيْدِي for أَيْدِي hands, also when و intervenes as مَرْمُوي for مَرْمُوي thrown.

Canons peculiar to Waw and Ya.

I.

و or ي moveable, before و and ي quiescent, drop, rejecting the vowel, if fatha precedes, (with which it forms a dipthong) or, if dhamma or

casra, throwing them back, in place of the vowel of the foregoing letter,

as رَمِيُوا for رَمَوْا

II.

و and ي moveable, before a moveable letter, after fatha, are often changed to quiescent \ as قَامَ for قَوْمَ he stood, سَارَ for سِيرَ he went.

III.

و and ي meeting in such a manner that the first has no vowel, change to ي both coalescing by teshdeed, as أَيَّامَ for أَيَّامَ days.

IV.

و and ي final, after servile \ are changed to hamza, as رِدَائٍ for رِدَائِي a cloak, سَمَاءٍ for سَمَائِي heaven.

When in these canons, the letters و ي are said to be placed after any vowel, the postposition is supposed to be immediate, not when gezma interposes, either expressed over a quiescent letter, or concealed under teshdeed, as سَطَوُ an attack, سَطُو of an attack, عَدُو an enemy, عَدُو of an enemy, &c.

Alif is considered as medial when followed by the affixed pronouns; but و and ي are not; as مَائِهِ not مَائِهِ its water, مَائِهِ not مَائِهِ of its water.

SYNTAX.

THE NOUN.

What is the order of construction of the Arabic tongue?

The substantive precedes the adjective, the verb the nominative, and the nominative the genitive.

The adjective agrees with its substantive in gender, number, and case, whether the article is prefixed or not as *الكتاب العظيم* *al kitaub ul adheem*, the great book, or *كتاب عظيم* *kitaub adheem*, a great book.

A proper name in the singular takes no article.

An adjective without an article after a substantive has a verbal sense, as *الرجل عالم* *ar'rajel aulem*, the man is learned.

When a substantive not implying a human being is in the nominative plural whether masculine or feminine, the verbs and adjectives agreeing with it are put in the feminine singular, as

جَنَاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

Gardens under which rivers run.

where *ها* the pronoun feminine singular, and *تَجْرِي* the third person feminine singular agree with *جَنَات* and *انهار* irrational plurals; and

sometimes the *rational* plural is preceded by the singular verb, as

قال الناس *kaul annaus*, they said.

A substantive preceding an adjective and forming with it a proper name throws away the article, as أم القرى *am al-quri* the mother of cities, (Mecca.)

The adjective sometimes agrees with the following substantive (a verb being understood) only in gender and number, and at the same time concords in case with another substantive placed before it, in which the adjective is placed in the singular whatever may be the number of its substantive, as

زيد الجميلة زوجته *Zeidu 'l jemeelet-ho zewjetoho*.

Zeid, whose wife is beautiful.

The article before the adjective may likewise be dropped, as

رجل جميلة امراته *rajulon jemeleton imrautoho*.

A man whose wife is beautiful.

الرجلان الجميلة امراتاهما *ar'rajulauni 'l jemeeto imrautauhuman*.

Two men, beautiful (are) their wives.

And in the feminine,

امرأة عالم زوجها *imrauton a-aulimon zawjuha*.

A woman, learned (is) her husband.

When an intransitive participle acts as a qualifying adjective, it may either be construed as above ; or govern the following substantive in the genitive, as

هند العالممة الزوج *Hindu 'l aalimatu 'z 'zareji.*

Hinda, learned in a husband.

امرأة جميلة الوجه *imrauton jemeletu 'l wejhi.*

A woman beautiful of face.

رجل جميل الزوجة *rajulon jemeelu 'z zewjeti.*

A man handsome in a wife.

This manner of expression may be turned three different ways, as

حبشي ابيض اسنانه *Hebsheeyon ebyadhu esnaunaho.*

حبشي ابيض الاسنان *Hebsheeyon ebyadhu 'l asnauni.*

ابيض سنا حبشي *ebyadhu sinnau Hebsheeyon.*

An Ethiopian whose teeth (are) white.

Or with the article,

الحبشي الابيض اسنانه *Alhebsheeyu 'l abyadhu esnaunuho.*

And thus with the participle passive,

حبشي مضروب صلبه *Hebsheeyon medhroobon sulbuho.*

حبشي مضروب الصلب *Hebsheeyon medhroobu 's'sulbi.*

مضروبٌ صلباً حبشيّ *medhroobon sulbaun Hebsheeyon*.

An Ethiopian whose back (is) beaten.

to which the article may be prefixed in the same way.

A noun substantive governs another in the genitive, as

كتاب سليمان *kitaubon Soleimaunin*, a book of Solomon.

يد الإنسان *yedu 'l insauni*, the man's hand.

With regard to the article in the construction of two substantives, it is prefixed to the genitive when definite, implying *the*, as in the last example, but never when it is indefinite, as in the first. The nominative never takes it when the sense implies possession, dominion, quality, &c. as

رأس أحمق *raason emmaunin*, the head of a idiot, or an idiot's head.

ملك كسري *mulkon Kosreen*, the kingdom of Cosroes, or Cosroes's kingdom.

قدح فضة *kedahon fedhdhetin*, a cup of silver, or a silver cup.

When the meaning of the passage cannot be resolved into *possession* or some interpretation synonymous to it, the nominative is either with or without the article, according as the signification is definite or indefinite, as الضارب العبد *adh'dhauribo 'l' abdi*, the scourger of the servant, or ضارب العبد *dhauribo' l'abdi*, a scourger of the servant.

If the genitive is a proper name, the article is never prefixed to the preceding nominative in the singular, it not being allowed to say *الغالب* *alghaulibo Ajemi*, but *غالب عجم* *ghaulibo Ajemi*; but in the dual and plural it is written both ways.

Some substantives, as *نفس* *nefso*, the soul, self, and *كل* *koll*, universality, the whole, when they have the possessive pronouns annexed, and follow another substantive with which they agree, become a kind of adjectives, and imitate the construction of them, as *حبيب نفسه* *hebeebon nefsoho*, a friend himself, a real friend; and in the accusative, *حبيباً نفسه* *hebeebaun nefsahe*,

Nouns of measure and weight govern the measured and weighed in the accusative singular, as *قفيز شعيراً* a measure of barley, *رطل زيتاً* a pound of olives.

The cardinal numbers, with regard to their regimen, are substantives. From *three* to *ten*, and above *ninety-nine*, they govern the persons or things numbered in the genitive; those under *ten* requiring the genitive, which they govern, to be in the plural, whilst a *hundred* and above are construed with it in the singular, as *ثلاث جاريات* three girls; *مائة رجل* a hundred men. The rest, from *ten* to to a *hundred*, like nouns of weight

and measure, govern their case in the accusative singular, as خمسة عشر

fifteen drams ; عشرون ذيباً twenty wolves.

The number *one* concords with the singular, and *two* with the dual ; both in the nominative. كذا and كائين كم govern the accusative, as كذا ذيباً this wolf ; and with a preposition prefixed they may govern the genitive as بكذا رجلاً of this man ; but these words are often considered adjectives, as they are masculine with nouns masculine, and feminine with feminine nouns, being common to both : and sometimes they are placed after substantives, like other adjectives.

The comparative degree followed by من admits of no alteration in gender and number, whether in construction with nouns masculine or feminine ; in the singular, dual, or plural, as

عبد الرحمن افضل من عباس

Abdurrahman (is) more excellent than Abbas,

حزارة اجمل من زينب

Hinzara (is) more beautiful than Zeineba.

البرامكون افضل من مهدون

The Barmacides (are) more illustrious than the Mahadis.

الصفيان اجمل من فاطمه

The two Safis (are) more beautiful than Fatema.

But when the comparative becomes a superlative, by dropping من and prefixing the article to the following noun, it agrees regularly with it in gender, number, and case, as

عبد الرحمن الافضل Abdurrahman the most excellent.

حزارة الجملي Hinzara the most beautiful.

البرامكون افضلون The most illustrious Barmacides.

اصفيان الاجمليان The two most beautiful Safis.

The relative pronoun الذي agrees with its antecedent, if a rational noun, in gender and number; but it has no variation of case excepting in the dual; and where the antecedent is an irrational noun in the plural, the relative is put in the feminine singular, as الكتب التي the books which; and the same with respect to the personal reciprocal pronouns, as اخذت كتباً وقرأتها I took books and read them.

THE VERB.

The nominative must agree with its verb in person, whether placed before or after it ; in number and gender, when it precedes, if singular or dual ; but if plural, it may either agree with it regularly, as الرجال هربوا the men fled ; or be construed with a singular verb in the feminine, as الرجال حاربت the men fought.

When a noun precedes its verb, it is called the subject, or basis, independent of every other part of speech ; all the other members of the sentence depending upon it : but if it follows, it is considered as the case governed by the verb, the subject of the sentence he, she, it, they, &c. being understood. When the noun is singular, the verb is always singular ; but if it be feminine inanimate, it may either agree or disagree in gender, as ارتجفت الارض or ارتجفت الارض the earth trembled ; when any words intervene between the verb and the nominative, the discordance becomes more elegant ; as ارتجفت اليوم الارض the earth trembled to day ; being preferable to ارتجفت اليوم الارض. But if the noun is plural, and not perfect masculine, whatever be the gender, it is subject to the same rule, as when in construction with the inanimate feminine.

Active verbs for the most part govern the accusative, but with the pre-

positions *إلى* *ila*, *ب* *be*, *عن* *an*, *في* *fee*, *ل* *le*, *من* *min*, they generally govern the genitive.

Intransitive verbs are also construed in the genitive with various particles, as *جاء بكتاب* he came with the book, (i. e. he brought the book;) *أنا غضبت على زيد* I am enraged against Zeid.

The substantive verb *كان* *was*, takes the accusative instead of a second nominative; as *كان زيد قائماً* Zeid was standing.

The negative *ليس* sometimes governs the predicate in the genitive instead of the accusative, with *ب* prefixed. *ما دام* how long was it, is only used in the preterite, but *دام* it remained, is conjugated like *قال* through all its moods and tenses.

Casual defectives of the second conjugation, as *كون* he caused it to be, he created; *مسّر* he made it late; *بيت* he made him tarry all night, &c. are construed with two accusatives, as *صير بطرس زيدا نصرانياً* Peter made Zeid become a Christian; and passively *صير زيد نصرانياً* Zeid has become or been made to become a Christian.

Verbs of naming and calling are construed in the same manner, as *أبناه يسمي محمداً* his son was called Mahomet.

Verbs of propinquity are generally considered as particles being indeclinable, as عسي perhaps; كاد it was near, almost; وشك it was very near; طفق he persevered in doing, he endeavoured; كرب he approached, he was ready to do; اخذ and جعل he began to do.

The verbs of praise, as نعم is good, was well; and حبذا is amiable: and of censure, as بئس is bad, horrible: ساء is odious: are not conjugated, though they sometimes assume the feminine characteristic ت and govern two nominatives; as

نعم الرجل نوح Noah is a good man.

حبذا الامراة حفصة Hafsa is an amiable woman.

ساء الرجل زمعه Zama is a villainous man.

Verbs of certainty and doubt, opinion and knowledge, as رأي he saw; وجد he found; علم he knew; خال it is imagined; حسب he conceived; ظن he considered, imagined; زعم it was supposed; are all construed with double accusatives: but if one of the nouns is placed before the verb, both are put in the nominative, as زيد علمت كذاب Zeid I know is an imposter: or when both precede the verb, as موسى نبي علمت I knew

Moses to be a prophet: the same with a negative or interrogation.

Some verbs, which imply making, constituting, leaving, sending, calling, have also two accusatives, as

جعل الله نوحاً نبياً God constituted Noah a prophet.

ترك المولى العبد مريضاً The master left his infirm servant.

ارسل السلطان زيداً قاضياً The sultan sent Zeid as judge.

سمي الله اليابس ارضاً God called the dry land.

And as transitive verbs derived from transitive verbs, both of the second and fourth conjugations, govern two accusatives, so verbs of *knowledge* and *opinion*, of these conjugations may sometimes have three accusatives; as اريت ابو ذرّاً اثله طوبانياً I showed Abudharra that Athala was happy.

The infinitive of other languages is sometimes expressed in Arabic by the verbal noun in the accusative; as اريد ضرباً I wish to beat: and sometimes with a preposition in the genitive; as لا اقدر عليّ الضرب I cannot strike: or the future preceded by ان as اريد ان اسمع I wish to hear.

It is sometimes joined in construction with its own verb, to give a

greater energy ; as *تتبدّر اتبدارا* he met by meeting it.

The Latin gerund in *do* is expressed by the accusative of the participle active ; as *جاء رادباً* he came riding ; *ياكل واقفاً* he eats standing.

The gerund in *dum* is expressed by the accusative of the verbal noun ; as *ضربته تأديباً* I beat him learning, (i. e. in order to learn him.)

Participles generally follow the construction of their own verbs ; but the participle passive is elegantly construed with the genitive, as *مرغوب طبائع* desired by minds. These denote the action of the verb, and sometimes they have an adjective sense ; as *مقبول* acceptance, accepted, acceptable.

With regard, in respect, &c. are expressed by the accusative ; as *طاب اسحاق نفساً* Isaac is good with regard to his mind.

Nouns of instrument are always governed by the verb in the genitive, with *ب* prefixed ; as *قتل بسيف* he killed with a sword.

Motion to a place requires the genitive with *الى* and from a place, the genitive with *عن* or *من* but verbs of coming often drop the preposition *الى* as *اتيت اليك* for *اتي اليك* I came to you ; *جاءني* for *جاء الي* he came to me.

PARTICLES.

Copulative conjunctions join similar cases excepting when the first noun is in the vocative ; or where a nominative has an accusative termination ; as *جاءت يا اسكندراً فعمراً* You came, O Alexander! and then Omar : *سار حاكم وملكاً* The judge went, and the king, (i. e. with the king.)

Prepositions generally govern the genitive, but such as imply exception, as *حاشا* and *عدا خلا* may also govern the accusative ; as *قام قوم كله خلا الدين* or *الادين* and the people stood except Aladin.

When *الا* is in the affirmative, it governs the accusative ; as *غرق الناس الا نوحاً* all men were drowned except Noah : but where it is negative, and the noun which causes the exception, is understood, it governs the following noun in the case of the noun which is not expressed ; as (with a verb active) *ما رايت الا سليماً* I did not see (any one) but Selim ; or (with a verb neuter) *ما قام الا لقمان* there did not stand (any one) but Lockman.

But if the exceptive noun is expressed, it may be used either in the nominative or the accusative. *غير* always governs the genitive, it is

pronounced *ghaira* in affirmative sentences; but in negatives, where the preceding substantive is understood, it takes the vowel which such noun would have had, if expressed; as *ما خرج غير زيد* *mau kharaja ghairo Zeidin*, there did not go out (any one) but Zeid. This particle is pronounced with *dhamma*, when employed in forming such compounds as correspond with *im, in, un, &c.* in English; as *غير مكمل* *ghairo mukam-melon*, imperfect. The same rule implies to *سوي* *suwa* or *siwa*, and *سوا* *sawaa*, besides, except, &c.

Interrogations are answered either by the accusative or the following particles. *Where?* is answered by *ب* prefixed, or *في* *in* placed before the responsive word: *whether?* by *إلى* *to*, or *في* *in*: *whence?* by *من* or *عن* *from*: *by which way?* by *ب* *by*, *through*: *how long? when?* by the accusative, or by *في* *in*: *how long ago?* by *منذ* *من* or *عن* *from*: *how far off? how? in what respect?* by the accusative or by *من* *from*, or *ل* *for*: *how much? what price?* by the accusative which in those cases has an adverbial signification.

LUNAR LETTERS.

Six letters are called gutturals

ا ح خ ع غ ه

Four labials

ب ف م و

Four palatines

ج ق ك ي

SOLAR LETTERS.

Eight dentals

ت ث د ذ ط ظ ل ن

Six linguals

ر ز س ش ص ض

RADICAL LETTERS.

Sixteen confined to the roots of Arabic words,

ث ج ح خ د ذ ر ز ش ص ض ط ظ ع غ ق

SYLLABLES.

The pure syllable consists of one consonant and one vowel, as *ba*, *bi*, *bu*: the mixed syllable consists of two consonants joined by one vowel, as *lan*, *min*, *hum*.

Gezma ° which denotes *amputation*, shows that every letter, influenced by it, has no vowel, but is connected with that which precedes it; as *faslon*.

The second letter of the mixed syllable is not expressed when followed by another of the same, but is represented by *teshdeed*, - *corroboration*,

which doubles the letter over which it is placed ; as نَزَّلَ *nazzala*, for نَزَلَ. This point may be put over any letter except \ it is often used in the coalition of two similar letters, as when ت *t* follows د *d*, in order to avoid a harshness of sound ; as وَجَدْتُ *wejetto*, where د is softened into ت and when any of the solar letters follow the article ال as الَّذِينَ *eddeeno*; or when ن *gez*mated, or the nunnation points precede any of the letters ر ل م و ي as رَلَمَوِي *millisauni*, &c. when the preceding letter loses its own, and takes the sound of that over which *teshdeed* is placed.

ACCENT.

In words of two syllables the stress is laid upon the first, and in polysyllables on the antepenult, except the penult is lengthened by اوي *quiescent*, when the accent falls naturally upon it.

STOPS.

Points used by us, are unknown to the Arabians, but sometimes they use a kind of stop in some of their grave writings variously formed, and where poetry is introduced as a fragment they often close it with three points like inverted commas, ‘‘

POETRY.

Poetry is distinguished by certain words prefixed, generally written in red ink, as *نظم* *poetry*; *بيت* *distich*; *مصرع* *hemistich*; *قطعه* *strophe*; &c.

VERSIFICATION.

The standards of verse are called *اركان* *erkaun*: all the forms of metre are taken from the verb *فعل* and its derivatives; and every species of verse is comprised in the eight following standards:

- 1 *فَعُولُنْ* *fe-oo-lon.*
- 2 *فَاعِلُنْ* *fau-i-lon.*
- 3 *مَفَاعِيلُنْ* *me-fau-ee-lon.*
- 4 *مُسْتَفْعِلُنْ* *mus-tef-i-lon.*
- 5 *مَفَاعِلَتُنْ* *mu-fau-i-la-ton.*
- 6 *مُسْتَفَاعِلُنْ* *mu-te-fau-i-lon.*
- 7 *فَاعِلَاتُنْ* *fau-i-lau-ton.*
- 8 *مَفْعُولَاتُ* *mef-oo-lau-to.*

Metre is called بحر *behr*, of which there are nineteen species, the most common are the following:

PERFECT FORMS.

هزج *hezaj*, consisting of eight feet of sixteen syllables, an iambic foot and a spondee, alternately; as

مفاعيلن مفاعيلن مفاعيلن مفاعيلن

Me-fau-ee-lon, me-fau-ee-lon, me-fau-ee-lon, me-fau-ee-lon.

رجز *rejez*, or iambic measure.

مستفعلن مستفعلن مستفعلن مستفعلن

Mus-tef-i-lon, mus-tef-i-lon, mus-tef-i-lon, mus-tef-i-lon.

رمل *remel*, or trochaic measure.

فاعلاتن فاعلاتن فاعلاتن فاعلاتن

Fau-i-lau-ton, fau-i-lau-ton, fau-i-lau-ton, fau-i-lau-ton.

سريع *seree*, consisting of six feet of twelve syllables.

مستفعلن مستفعلن مفعولات

Mus-tef-i-lon, mus-tef-i-lon, mef-oo-lau-to.

جدید *jedeed*, a Persian measure.

فاعلاتن فاعلاتن مستفعلن

Fau-i-lau-ton, fau-i-lau-ton, mus-tef-i-lon.

خفيف *khefeef*.

فاعلاتن مستفعّلن فاعلاتن

Fau-i-lau-ton, mus-tef-i-lon, fau-i-lau-ton.

مقارب *mutekaureb*.

فعولن فعولن فعولن فعولن

Fe-oo-lon, fe-oo-lon, fe-oo-lon, fe-oo-lon.

طويل *taweel*.

فعولن مقاعيلن فعولن مقاعيلن

Fe-oo-lon, me-fau-ee-lon, fe-oo-lon, me-fau-ee-lon.

مديد

فاعلاتن فاعلن فاعلاتن فاعيلن

Fau-i-lau-ton, fau-i-lon, fau-i-lau-ton, fau-i-lon.

بسيط

مستفعّلن فاعلن مستفعّلن فاعلن

Mus-tef-i-lon, fau-i-lon, mus-tef-i-lon, fau-i-lon.

وافر

مفاعلتن مفاعلتن مفاعلتن مفاعلتن

Mu-fau-i-la-ton, mu-fau-i-la-ton, mu-fau-i-la-ton, mu-fau-i-la-ton.

کامل

متفاعلن متفاعلن متفاعلن متفاعلن

Mu-te-fau-i-lon, mu-te-fau-i-lon, mu-te-fau-i-lon, mu-te-fau-i-lon.

هزج IMPERFECT FORMS IN

مشمّن مسبغ

مفاعيلن مفاعيلن مفاعيلن مفاعيلن

Me-fau-ee-lon, me-fau-ee-lon, me-fau-ee-lon, me-fau-ee-laun.

مشمّن اخرب

مفعول مفاعيلن مفعول مفاعيلن

Me-foo-lo, me-fau-ee-lon, me-foo-lo, me-fau-ee-lon.

رمل

مشمّن مخبون مقطوع

فاعلاتن فاعلاتن فاعلاتن فعلن

Fau-i-lau-ton, fa-lau-ton, fe-lau-ton, fa-lon.

مشمّن مخبون مقطوع مسبغ

فاعلاتن فاعلاتن فاعلاتن فعلان

Fau-i-lau-ton, fa-lau-ton, fa-lau-ton, fa-laun.

رباعي The Rubau-ee.

مفعولن فاعلن مفاعيلن فاع

Mef-oo-lon, fau-i-lon, me-fau-ee-lon, fau.

مفعولن مفعول مفاعيلن فاع

Mef-oo-lon, mef-oo-lon, me-fau-ee-lon, fau.

مفعولن فاعلن مفاعيلن فعل

Mef-oo-lon, fau-i-lon, me-fau-eel, fa-al.

مفعولن مفعولن مفعولن فاع

Mef-oo-lon, mef-oo-lon, mef-oo-lon, fau.

The poem of Joseph and Zuleikha, in common with most other Persian works in heroic verse, contains four feet consisting of eleven syllables in a line, three dactyls and one iambic foot; sometimes thus,

فَعُولُنْ فَعُولُنْ فَعُولُنْ فَعُولْ

Fe-oo-lon, fe-oo-lon, fe-oo-lon, fe-ool.

And sometimes thus ˘ ˘ - | ˘ ˘ - | ˘ - | ˘ ˘ -

This metre is called **مستقارب** and the above species of it is termed

مثنى مقصور

END OF THE ARABIC GRAMMAR.

Peace be with you.

On You be peace.

تسارقه لم خله How do you do?

تھا ایک لمبے سفید

§c.

لیث تفتخ : You are very good.

ان الله تعالى يشفي من يشاء

لوتش بقلا از Very well, I thank you.

PERSIAN DIALOGUES,
Composed for the Author by **MIRZA SAULI**, of Shiraz.

DIALOGUE I.

السلام عليكم Peace be with you.

عليكم السلام On you be peace.

دماغ شما چاق است How do you do?

الحمد لله God be praised.

كيف شما كوك است Are you well?

از شفقت شما You are very good.

ناخوشي نيست شمارا You have no illness?

از مرحمت شما You are very kind.

احوال شما خوشست Is your condition well?

از لطف شما Very well, I thank you.

مزاج شريف بسلامتست So your worship is in a good state of health.

الله الحمد از محبت شما God be praised, you are very friendly

مدتيست كه بخدمت شما
نرسیده ام و بسيار شايق خدمت
شما بودم و نميدانستم مكان شما
كجاست It is a long time since I had the
honour of waiting upon you; I
wished to have called upon you,
but did not know where you
lived.

بعلت کثرت مشغله و بعضی موانع
نتوانستم بخدمت شما رسیده باشم
منهم شوق خدمت شما را داشتم

نمیدانم چه کار میکنید و بچه
شغل مشغول هستید که هیچیک
از دوستان شما را نمیبینند و از
احوال شما خبردار نیستند

با مرتجارت و معامله مشغول
هستم و غصه بسیاری میخورم
بسبب معامله و دادوستد با مردم

مگر وضع معامله بچه طور است
که اینقدر داد و بیداد میکنید و
غصه میخورید

در ایران طور معامله این است
که هر کس پول از کسی میگیرد یا
تنخواهی میگیرد نمیخواهد آن
تنخواه و پول را هرگز پس بدهد
عجب قسمی اتفاق افتاده است
نمیدانم بچه وضع امر مردم می
گذرد

I have been so busy, and so many things have intervened, that I could not do myself the pleasure of waiting upon you, although I wished it.

I neither know what you are doing, nor how you are employed, for none of your friends who could give an account of you are to be seen.

I am engaged in mercantile affairs, and am a good deal perplexed how to do justice in my undertakings with the community.

Why, if you are engaged in commerce, you do perplex yourself so much about justice and injustice?

In Persia, it is usual for commercial men to receive money and goods of other people but to return neither the one nor the other.

A strange mode of dealing indeed! the world turned upside down! I do not know what state things will arrive at.

- They are bringing you a package, what articles does it consist of?
- از هندوستان هیل و میخک و شکر و نبات و دارچینی و جوز و قلع و نوشادر و بعضی خورد و ریز دیگر می آورند
- Cloves and mace, sugar, sugar-candy, cinnamon, nutmegs, tin, salammoniac, and other things from India.
- How are you accustomed to sell? for ready money or on credit? which is most profitable?
- بچه طور بمصرف فروش می رسانید نقد میفروشید یا وعده کدام یک از برای شما صرفه دارد
- When purchasers pay for articles according to agreement, credit is preferable; but they do not pay.
- اگر چنانچه اشخاصی که تذخواه میخرند در راس وعده پول بدهند بوعده فروختن بهتر است لیکن پول نمیدهند
- For example, goods may be purchased at six month's credit, and the dealer not be paid for a twelve-month.
- مثلا تذخواه را بوعده شش ماه می خرد و تا یکسال پول آنرا کارسازی نمیکنند
- If goods are sold for ready money, what profit is made by them? and if they are sold on credit, what proportion of profit?
- اگر جنس خود را نقد بفروشند نفع آن چه چیز است و اگر بوعده بفروشند نفع آن چه قسمت
- If I sell on credit, it is thirty or forty per cent profit; but if I sell for ready money it is ten or fifteen per cent.
- اگر بوعده بفروشم ده سه ده چار نفع میکند و اگر نقد بفروشم ده یک ده یک و نیم نفع میکند

- تنخواه از جای دیگر از برای شما
می آورند Some more things are coming for
you from another place.
- بلی از یزد شریک من تنخواه می
فرستد Yes; my partner has sent them
from Yazd.
- چه تنخواه میفرستد که بسیار
مرغوب باشد Which of the things he has sent are
the most attractive?
- دارایی و قصب و البجه و نمد
تفت و دستمال دست و بعضی
اجناس دیگر می آورند Taffety, kasib, aljeh, Taft namads,
handkerchiefs, and some other
goods.
- از اینجا تنخواهی که به یزد می
فرستید چه چیز است What articles do you send to Yazd,
from this place?
- چون در یزد زراعت نمیشود جو و
گندم و برنج را خوب میخرند و
نفع معقولی میکند میفرستد Agriculture being neglected at Yazd,
barley, wheat, and rice have a
ready sale there, and afford a
good profit.
- از شیراز چه تنخواه باصفهان می
فرستند و چه تنخواه از اصفهان
بشیراز می آورند What do they send from Shiraz to
Ispahan? and what do they take
from Ispahan to Shiraz.
- از شیراز شکر و نبات و قهوه و
چینی و قلع و نوشادر و بعضی اجناس
به آنجا می برند مس کاشان و
زری و اقمشه اصفهانی بشیراز می
آورند و در شیراز خوب می خرند From Shiraz they send sugar,
sugar-candy, coffee, china, tin,
salammoniac, and some other
things: and they bring back
Kashan brass, gold ornaments or
trinkets, and Ispahan akmishes,
which sell well at Shiraz.

دیگر تنخواہ از کجا از برای شما
می آورند

Here comes another load of goods
for you, where are they from?

از خراسان پوست بخارایی بجهت
کلاه و پوست غوجانی از برای
دوش گرفتن می آورند

They are Bokhara-skins from Kho-
rasan for making caps, and Ghou-
chan-skins for tippets.

نمیدانم از طهران چه تنخواه
بشیراز می آورند

I do not know what they take from
Teheran to Shiraz.

ماهوت روس و چاهی و پوست
خز و ثمر و چاقو و آهن شمش و
کاغذ قستقی روسی و از هر گونه
اقمشه روس در شیراز می آورند

Russian cloth, tea, beaver skins,
fruit, pen-knives, Shemsh iron,
Russian Castakan paper, and all
sorts of Russian silks.

DIALOGUE II.

در حرف زدن با بقال

With a Grocer.

استاد بقال برنج یکمن چند است
در بازار

Mr. Grocer, what is rice a man in
the bazar.

در بازار برنج یکمن شانزده شاهی
قیمه دارد

Rice sells at sixteen pence a man in
the bazar.

چار شاهی که عبارت از یک
عباسیست بگیر و یک چارک بده

Here is a fourpenny piece, or an
abassi; let me have a charik.

- یک چارک کشیدم ظرف خود را بگیر تا خالی کنم I have weighed a charik; hold your dish, that I may empty it into it.
- پنج شاهي دوشاب بسته خوب بده Let me have five penny-worth of dooshab, fresh and good.
- دوشاب را بوزن در آوردم در کدام ظرف بکنم I have weighed the dooshab; what dish shall I put it into?
- سه وقه روغن بده و بگو قیمتش چند است Three vakas of oil; pray what is the price?
- روغن را کشیدم قیمت آن چار عباسیست I have weighed* the oil; the price is four abassies.
- سه چارک ماست و یکوقه پیاز چند است How much will three chariks of buttermilk and one vaka of onions cost?
- سه چارک ماست سه عباسی و یکوقه پیاز یک شاهي Three chariks of buttermilk come to three abassies, and the onions are a penny a vaka.
- یکمن تبریز نخود و دو من ماشک بده I want a Tabriz man of vetches, and two man of mashek.
- نخود یکمن پانزده شاهي و ماشک دو من دوهزار دینارست The vetches are fifteen pence a man, and two man of mashek come to two thousand deenars.
- یکمن لوبیا و نیم وقه عدس بده Put me a man of kidney-beans, and half-a-vaka of lentils.

* The Persians sell most of their liquids by weight, as they do grain and other articles.

ظرف لوبیا و عدس را بیار و یک هزار
دینار که یقروش باشد بده

Hold the dish for the kidney-beans
and the lentils; they come to one
thousand deenars, or a piastre.

کشمش سبز و پنیر هر کدام یک
چارک بده

I want some green sultana raisins
and some cheese; let me have a
charik of each.

هر دو را کشیدم هر کدام ده شاهی
قیمت دارد

I have weighed them both; they
are ten-pence each.

سرکه انگور را یکمن چند می
فروشی یکمن بده

Let me have a man of wine-vinegar;
how do you sell it a man?

ظرف سرکه را بده یکمن سیصد
دینار که شش شاهیهست میفروشم

Hand me the vinegar-vessel; I sell
it at three hundred deenars, which
make six pence.

چرب و کره گاو و شیر گاو هر کدام
قدری بکش

Weigh a little cream, a little but-
ter, and a little cow's milk.

هر کدام آماده است در کجا
بگذارم و بکه سپارم

They are all ready; where shall I
put them? who shall take charge
of them?

آنچه میخواستم گرفتم دیگر فردا
خواهم آمد خدا حافظ

I have taken what I want; I shall
come again to-morrow (for the
rest.) Adieu.

DIALOGUE III.

در حرف زدن با عطار

With a Druggist.

استاد عطار ادویه را بچه قسم می
فروشی منست یا بمشقال

Mr. Druggist, how do you sell
your drugs? by the man, or by
the miscal?

بمشقال است و هفت صد و بیست
مشقال یک من است

By the miscal, 720 miscals to the
man.

پانزده مشقال هیل و بیست مشقال
میخک و قدری دارچینی بده

I want fifteen miscals of mace, twen-
ty miscals of cloves, and a little
cinnamon.

آنچه گفتید کشیدم بگیر و دو
ریال قیمت آنرا بده

I have weighed the things you men-
tioned, here they are; the price
of them is two rupees.

شکر و نبات یک من چند است
هر کدام را یکمن بده

How much is sugar a man? and
how much sugar-candy? I want
a man of each.

نبات یکمن پنج قروش و شکر سه
قروش است

Sugar-candy is five piastres a man,
and sugar is three piastres.

فلفل و زرد چوبه یکمن چند می
فروشی قدری بده

How do you sell pepper and zerd
chuba a man? let me have a little.

فلفل را یکمن دو قروش و نیم و زرد
چوبه مثل او

The pepper is two piastres and a half
per man, and the zerd chuba is
the same.

- فوفل و جوز چه طور میفروشی بگو
 جوز را دانه یکصد دینار و فوفل را
 یکمن چار فروش
 قهوه را یکمن چند میفروشی
 اگر بوداده کوفته باشد پانزده فروش
 و اگر خام باشد هفت فروش
 فلوس و دواهایی که در ایران
 متعارفست چه قیمت دارد
 چون ناخوشی بسیار است اندک
 گران میشود
- How do you sell fawful* and nutmeg?
 Nutmeg is one hundred deenars a dauneh, and fawful four piastres a man.
 What is coffee a man?
 If prepared for use it should be pounded, and then it is fifteen piastres, but in a raw state it is seven.
 How you do sell such medicines as are known in Persia?
 When there is much illness they are rather dear.

DIALOGUE IV.

در حرف زدن با بزاز

With a Mercer.

- استاد بزاز قدری جنس ضرور شده
 است بیار
 از هر جنس که میخواهید آماده
 است بگویید تا بیاورم
 قدک اصفهانی و قلمکار از برای
 قبا و ارخالق میخواهم
- Mr. Mercer, I want you to bring me a few articles.
 I have all the articles you want; command me, and I will bring them.
 I want an Ispahan kadak, and some printed cotton for under vests.

* A species of Indian nut.

قدک سبز و قلمکار بوته سفید
حاضر است بیارید

Bring a green kadak, and a print
with a white ground, if you have
them.

کتان حلب از برای پیراهن زنانه
وزیر جامه قصب قرمز میخواهم

I want some Aleppo linen for shifts,
and some crimson kaseb trowsers.

کتان حلب زنکار و قصب قرمز
آماده است

I have ladies' Aleppo linen, and
crimson kaseb.

کتان از برای پیراهن مردانه و زیر
جامه دارایی آبی از برای زنانه
میخواهم بشرط آنکه ارزان باشد

Let me have some linen for men's
shirting, and some ladies' blue
darayi trowsers, on reasonable
terms.

دارایی و کتان آماده است و به
قیمت ارزان میدهم

I have darayi, and linen which I can
afford to sell cheap.

چار جفت جوراب سفید میخواهم
بچه نرخ است

I want four pair of white stockings.
What will be the price?

جوراب سفید زوجی یک فروش
است

White stockings are a piastre a pair.

یک قواره چپکن زری زنانه می
خواهم چند میفروشی

I must have a lady's chapkan, em-
broidered with gold. How much
could you sell me one for?

چپکن زری سه تومان الی ده
تومانست از هر کدام می خواهید
بدهم

A chapkan embroidered with gold,
will cost from three to ten to-
mans; which ever you fix upon I
will serve you with.

فردا دو کنیز را بخانه شما مي
فرستم رخوت آنها را بدهيد و بگوئيد
چند است

To-morrow I shall send two female
slaves to your house ; let them
have clothes, and send me word
what they come to.

کنيزان آمدند رخوت آنها را
دادم هر کدام سه تومان ميشود

The slaves have been, and I let them
have clothes; each had for the
value of three tomans.

سه نفر غلام هستند هر کدام را
يک دست رخوت بدهيد

There are three male slaves; let each
of them have a suit of clothes.

غلامان آمدند رخوت آنها را
دادم نفعي چار تومان ميشود

The male slaves have been, and I
have furnished them with clothes;
my charge for each is four tomans.

دستمال از براي سر زنان ميخواهم

I want some handkerchiefs for la-
dies' head-dresses.

بله بسيار خوب و ارزان ميدهم

Very well, I will put them cheap
and good.

لنگ رشتي زنانه از براي حمام
ميخواهم

I wish to have some flannel for la-
dies going to the bath.

لنگ بسيار خوش قمارش دارم
ليکن گرانست

I have some very fine flannel, but
it is dear.

قطيفه قلمکار و الجه از براي
پيراهن مي خواهم

I want some flowered satin and
some aljeh for shirts.

همه حاضر است هر کس را مي
فرستيد ميدهم

They are all ready, I will give them
to any one you may be pleased
send.

بعد ازین چنانچه خانه جنسی
 ضرور داشته باشند بدهند

In future when any thing is want-
 ing, let it be supplied.

هرچه خانه می خواهند آدمی
 بفرستند که بی متصا بقیه میدهم

Whatever is wanting in the house
 let it be sent for, and I will sup-
 ply it without delay.

DIALOGUE V.

در حرف زدن آقا با نوکر

*Between a Gentleman and his Ser-
 vant.*

امروز برو در بازار و قدری گوشت
 بجهت پلو بگیر بیاور

Go this morning to the bazar, and
 get a little meat for a curry.

گوشت از قصاب خریدم و بکنیز
 دادم تا طبخ کند

I have bought some meat at a butch-
 er's, and have given it to the
 maid to cook.

قدری خربوزه و قند بگیر که
 امشب میهمان دارم

Get a few water-melons, and some
 lump-sugar, for I expect a guest
 this evening.

خربوزه و قند و آنچه ضرور
 داشتند گرفتم دیگر چه کار کنم

I have got the water-melons, the
 sugar, and other things that are
 requisite. What else do you
 please to want?

رنگ و حنا و لنگ و قطیغه را بردار
 و بر سر حمام ببر که می خواهم
 بحمام بروم

Take the indigo, the henna, and the
 flannels to the bath; I wish to
 go there.

آنچه فرمودید گرفتم و بردم
بد لاک دادم حالا بحمام بروید

I have taken the things you ordered
and given them to the barber; you
can now go to the bath.

امروز سوار میشوم اسب را تیمار
کن بعد از آن زین کن و بیاور

I shall ride out to-day, rubdown the
horse, then saddle him and bring
him here.

اسب را تیمار کردم و زین کردم اگر
سوار میشوید حال اسب حاضرست

I have curried and saddled the horse;
if you choose to ride, he is now
ready.

تفنگ و کیسه کمر مرا بیاور و خود
سوار شو و بهمراه بیا

Bring my gun and sash bag, mount
your own horse, and follow me.

آنچه فرمودید آماده است سوار
شوید که دیر است

I have done what you desired;
please to mount, for it is getting
late.

اسب کهر و سرخونک و کرنک
ناخوش شده اند

The dark-bay, the grey, and the
light-bay horses have been taken
ill.

معالجه آنها را بکن تا مراجعت
من از شکار

Physic them till I return from hunt-
ing.

هر اسب را دو دادم دو تا خوب
شده و یکی دیگر خورده ناخوش
است

I have given each horse a draught,
two of them are recovered, but
the other is a little out of order.

جو باسپها بده و فانوس را روشن
کن که بجایی میروم

Give the horses their corn, and light
the lanthorn, I want to go some-
where.

جوداده ام فانوس هم روشنست
هر جا که میروید بسم الله

I have fed the horses, and the lantern is lighted: wherever you go, a blessing attend you.

بسقا بگو همه روز آب خوب از
برای خانه بیاورد

Tell the water-carrier to bring every day some good water for the use of the house.

میگوید خوبست می آورم لیکن
اجرت من کمست

He says, he will; but he complains of his wages.

بالا خانه را فرش کنید که این
اوقات گرمست

Spread a carpet on the terrace of the house, for this room is hot.

فرش کردیم و اسباب شما را در
آنجا بردیم

We have spread a carpet, and have taken your clothes there.

این رقعہ را بگیر و بخانہ دوست
من ببر و جواب او را گرفته و بیاور

Take this letter, carry it to my friend's house, and bring back an answer.

در دکان قنادی برو و قدری
شیرینی بیاور

Go to the confectioner's, and bring a few sweetmeats.

شیرینی خریده ام حالا بیاورم یا
وقت دیگر

I have bought the sweetmeats, shall I bring them in now, or another time?

در دوسه بشقاب بکن و بشقابهارا
در مجموعه بگذار و بیاور

Put them into two or three dishes, place them in the tray, and bring it here.

گر سته ام قدری نان بیاور تا بخورم

I am hungry, bring me something to eat,

- بچه چیز میل دارید هر چه می
 خواهید بگوئید تا بیاورم
 What will you be pleased to have ?
 mention any thing you choose,
 that I may bring it.
- اگر کره و عسل و گوشت بریان
 باشد خوبست
 I should like some butter, honey,
 and lamb, if there is any.
- گوشت بریان حاضر نیست چه کار
 کنم
 There is no lamb in the house ; what
 shall I do ?
- مرغ پخته و نان و پنیر و ماست و
 خرما بیاور
 Bring a boiled fowl, the bread and
 cheese, and some buttermilk and
 dates.
- چاشت حاضر است بخورید شب
 چه چیز می خورید
 Dinner is ready, please to dine.
 What should you like for supper?
- امشب پلو و افشره و خربوزه و
 ترشی درست کن
 To-night prepare a curry, some
 syrup, water-melons, and pickles.
- شام درست شده اگر میفرمایید
 حاضر کنم
 Supper is ready ; if you please I will
 bring it in.
- خورده طلبي از اوستاد زرگر دارم
 برو و بگیر
 The goldsmith owes me something;
 go and fetch it.
- رفتم بگیرم میگوید چند روز دیگر
 کارسازي میشود
 I have been to fetch it, and he wants
 to know how many days longer he
 may be allowed for the payment.
- برو و بگو کمال معطلی را دارم
 البته فردا بدهد
 Go and tell him I am much necessi-
 tated ; he must be sure to let me
 have it to-morrow.

میگوید اگر پول داشتم دفعه اول
که آمدم میدادم ندارم

He says, though he had money a little before I came, he paid it away, and has none left.

فردا میروی و بانواع فضاخی پول
مرا میگیری

You shall go to-morrow and get my money from him for his assurance.

امروز رفتم و بسیار جنگ کردم
میگوید طلب نداری

I went to-day, and we had a violent altercation: he says he owes you nothing.

بهمراه آن بخانه شرع برو آنچه
حکم کند معمول دار

Take him with you to the lawyer's, and do as he advises.

بخانه شرع رفتیم زرگر حاشا کرد
شیخ الاسلام از من پرسید که کسی
از طلب تو خبر دارد که شهادت
بدهد

We went to the lawyer's, and the goldsmith denied the debt. The Sheikh ul islam asked me if I could produce any witnesses.

دو نفر شاهد هست ببر شهادت
بدهد در پیش شیخ

There are two witnesses, take them with you, and let them give their evidence before the Sheikh.

قاضی دو نفر شاهد را قبول نکرد
چار نفر شاهد می خواهد

The judge will not admit two witnesses; he wants four.

بخدمت قاضی عرض کن که بجز
دو شاهد ندارم

Give my compliments to the judge, and tell him I have but two.

عرض کردم میگوید یا تو یا زرگر
قسم بخورید باینمعنی که تو قسم
بخور که زرگر بده کار است و از
زرگر پول خود را بگیر یا زرگر قسم
بخورد که بده کار نیستم دست از او
بردار

برو و زرگر را بقران قسم بده بعد
از آن دست از او بردار

استاد بنا را خبر کن که من دو
سه اطاق میخواهم بسازم و
اروسی را سفید کنم
استاد بنا را آورده ام سفارش بان
بکنید

استاد دو سه اطاق هست میباید
تعمیر و سفید بشود

اطاقها و اروسی را دیدم میباید
قدری اسباب حاضر کنید

از اسبابها هر چه می خواهی بگو
تا حاضر سازیم

بیست خروار کچ و دو هزار از
خشت پخته و قدری آجر پاره

I have given your compliments, but he says, either you or the goldsmith must swear to this effect. You, that the goldsmith is indebted to you; in which case he must pay the debt: or the goldsmith, that he is not indebted; which would entitle him to his discharge.

Go and swear the goldsmith on the koran; then let him go.

Tell the builder I want him to repair a few rooms, and to do some whitewashing.

I have brought the builder, be pleased to give him your orders.

Mr. Builder, here are two or three rooms which I want repaired and whitewashed.

I have seen the rooms, and can judge what whitewashing will be necessary; you must get a few materials.

Say what materials you want, and we will have them put in readiness.

Twenty kharwars of lime, 2000 burnt bricks, and a few tile-pieces.

کچ و آجر پاره و آنچه گفتي آماده
است کدام روز مي آيي هر روز
که وعده ميکني بيا

امروز جمعه است فردا که روز
شنبه است مي آيم اما مي بايد
شش نفر فعله و دو نفر بردست
حاضر کني

فعله و بنا و بردست حاضر است
بگو امروز بياييد

استاد ميگويد فعله را اجرت به
تنهائي ميدهيد يا اينکه چاشته و
ناشته ميدهيد

اجرت آنچه معمور است ميدهم
و چاشته و ناشته هم ميدهم مشروط
بانکه در کار کردن چابک باشند

امروز بسيار کار کردند حال مزد
خود را مي خواهند اگر پول بدهيد
خوبست

از براي اجرت بهر يك بقدر حال
پول بدهيد

The lime, the tile-pieces, and the other things you mentioned, are ready; which day can you come? keep your word, whatever day you promise.

This is friday, to-morrow being saturday, I will come, but I must have six workmen and two servers.

If the workmen, the builder, and the labourers, are ready, tell them to come to-day.

The builder says, you may pay the workmen and let them find themselves; or you may find them their meals.

I shall give them the usual wages, and their meals on condition of their being expeditious over the work.

They have worked well to-day, and now they want their money, if you please.

Pay each his wages according to his class.

استاد میگوید کار اوطاق و اروسی
تمام شد دیگر کاری دارید یا نه

اگر فرصتی دارند حوض خانه را
تعمیر میکنم آنچه ضرور است
بگویند تا حاضر کنم

سنگ تراش لبه حوض را درست
کند و قدری اهلك آماده کنند و
خاکسترو آجر قرمز مهیا کنند

آنچه گفتید آماده است و مهیا
شده هر وقت وعده میکنید بیایید
که معطلی نداریم

پس فردا که روز چارشنبه است
می آیم و کار حوض را میکنم

کار حوض اگر با تمام رسیده است
چه روز آب در آن اندازیم

بعد از شش روز دیگر آب در آن
بیندازید

چاه ما کم آب شده است می
باید تنقیه بان بکنیم

The builder says, the rooms and the whitewashing are finished; he wishes to know if you have any thing else for him to do.

If it were convenient to him, and his men, I should wish to have the reservoir repaired; let them say what materials they shall want, that we may have them put in readiness.

A stone-mason must repair the curve of the reservoir; some mortar must be made, and some ashes and red tiles must be put ready.

The things you have mentioned, are all ready; appoint a day and keep your promise, that we may not be inconvenienced.

I will come on wednesday, the day after to-morrow, to do the reservoir.

How soon after the reservoir is done, may we put water in it?

At the expiration of six days, you may put water in it.

Our well is short of water, we must have it cleaned.

اگر میفرمایید استاد مقنی را خبر
کنیم تابیايد

If you please I will order the well-sinker to come.

امروز بروا استاد مقنی را بیاور

Go and fetch him to-day.

استاد مقنی حاضر است هر چه
کار دارید بفرمایید

The well-sinker is here; please to give him your orders.

استاد چاه ما کم آب شده است
اگر خوب تنقیه بکنید آنچه
بخواهید اجرت میدهم

Mr. Well-sinker, our well is short of water, if you clean it thoroughly, I will pay you what you desire.

اگر اجرت را درست بدهید آنچه
بتوانم سعی میکنم

If you pay me what is proper, I will endeavour to give you satisfaction.

مزد میدهم مشروط بآنکه چنانچه
بعد از این چاه غیب بکند از عزامت
مزد بیرون بیایی

I will pay on condition of the well's keeping in order, or you forfeiting what will be due to you.

شرط میکنم که اگر تا یکسال دیگر
چاه کم آب بشود از عهده مزد بیرون
آیم

I will agree, if the well loose its water before this time twelve-month, to have nothing for my trouble.

خوبست امروز در آن کار بکن که
هیچ آب نداریم و معطل هستیم

Very well, set about it to-day, for, having no water, we suffer serious inconvenience.

استاد مقنی چاه را تنقیه کرد می
خواهد برود

The well-sinker has cleaned the well, and wishes to go.

- اگر چاه آب بسياري دارد مزد او را
بده تا برود
- استاد خياط را بگو بيايد كه مي
خواهم قدري رخت از براي من
بدوزد
- خياط آمده است ميگويد هر كار
هست بفرمائيد
- دو آرخالق و چار قبا و دو زيرجامه
هست مي خواهم زود بدوزيد
- سجاف و استرود كمه و ابريشم از
براي آنها آماده كن
- همه اسبابي كه گفتي آماده كردم
فردا بيا و كار بكن
- فردا نمیتوانم آمد بسبب آنكه
نزد يك بعيد كار بسيار دارم پس
فردا مي آيم
- اما ميبايد شش روز رخت مذكور
را تمام كني و بياوري
- شش روز ممكن نميشود ده روز
تمام كرده مي دهم
- If it holds plenty of water, pay, and
release him.
- Tell the tailor to come, I want him
to repair some clothes for me.
- The tailor is come, and requests to
know your commands.
- There are two arkhaliks, four kobas,
and two pair of trowsers, which
I want you to mend immediately.
- Be pleased to get some fringe, cloth,
buttons, and silk for them.
- I have prepared all the articles you
mentioned, come to-morrow, and
begin your work.
- I cannot come to-morrow; for, be-
ing near the festival *Noorooz*, I
am much hurried, *but* I will come
the day after to-morrow.
- You must finish the clothes I men-
tioned, and let me have them in
six days.
- I cannot promise them in six days;
they shall be finished, and I will
bring them in ten days.

رخوت را تمام کرده ام بگیری و مزد
مرا بدهید

I have finished the clothes and have brought them home; *will you be pleased to settle for them?**

رخوت را ببر کردم يك قبا و آرخالق
آن تنگ است

No, take them back, I have tried one of the kobas, and one of the arkhaliks, and find them too tight.

قبا و آرخالق را درست کرده ام
بپوشید و به بینید

I have altered the koba, and the arkhalik, *I should be obliged if you would try them, and see how they fit.*

حال خوبست اجرت خود را بگیر
و برو

Now they do very well, take your money and go.

استاد مسگر را بگو بیاید قدری
مس می خواهید

Order the brazier to come, you want some brass utensils.

مسگر آمده است میگوید چه چیز
می خواهید

The brazier is come, and wishes to know what utensils are wanted.

ده مجموعه می خواهم

I want in the whole ten.

همه آماده است وزن آنها بیست
پنج من شده

All the things are ready; they weigh twenty-five mans.

سه ديك بزرگ و كفگیر و آب
گردان می خواهم

I want three large pots, a skimmer, and an abgerdan.

* Literally, "I have finished the clothes; take, and give my wages." In expressions of this kind I have occasionally taken a little liberty, in order to soften them to the English ear; for which I beg the indulgence of the learned reader.

آنچه فرمودید درست شده است
ده من میشود

Your order is executed, it weighs ten mans.

دو سماق پالان و سه سر دیک
درست کن

Make two semak-palans, and three pot lids.

سر دیک و غیره درستست و سه
من شده است

The pot lids and the rest of the things are completed, they weigh three mans.

دیک برگ از برای سفر می خواهم
طرف آن چهل عدد یا پیشتر باشد

I want a strong travelling pot, to measure full forty adeds round the side.

دیک برگ درست شده هشت
منست وزن آن

The strong pot is made, the weight of it is eight mans.

آفتابه و لکن خوبی و یک پی سوز
و شمعدانی می خواهم

I want an aftabeh, a good lakan, a beesooz, and a candlestick.

درست بکن و حساب بکن به بین
چند پول میباید بدهم

Get them done, make your bill, and let me know what I am indebted.

آفتابه و لکن و مجموع مسینه
آلات پنجاه تمان میشود

The aftabeh, the lakan, and the rest of the brass utensils come to fifty tomans.

پنجاه تمان بسیار است چهل تمان
بگیر و برو و خوف مزین

Fifty tomans! you ask too much; take forty, begone, and let me hear no more about it.

DIALOGUE VI.

در حرف زدن با باغبان

With a Gardener.

این باغ از کیست و نام این باغ چیست

Whose garden is this? and what is the name of it?

نام این خیر آباد است و صاحب آن شخص بزاز است

It is called Kheirabad, and the owner of it is a linen draper.

از چه میوه در آن بعمل می آید و وجه اجاره آن چند است

What sorts of fruit does it produce? and what is about the worth of it?

از میوه‌ها انار و انگور و سیب و به و میوه‌ها کلاً بعمل می آید و وجه اجاره آن دویست تومان میشود

It produces pomegranates, grapes, apples, quinces, and fruit of all kinds. It is worth about 200 to-mans.

صاحب آنرا به بینید اگر میفروشد می خرم

See the owner of it, if he be inclined to sell, I will purchase it.

صاحب باغرا دیدم می گوید اگر بقیمت گران می خرید میفروشم

I have seen the owner of the garden, and he says, if you will give him a good price, he will part with it.

به بینید چند میفروشد تا آنکه پول بدهم

Inquire what he will take for it, and I will give him the money.

می گوید قیمت باغ من یک هزار تومانست اگر می خواهید پول بدهید

He says, the price of his garden is 1,000 to-mans, and if you choose to purchase it, you may.

بگوئید هزار تومان گرانست شش صد
تومان می خرم

Tell him it is dear at 1,000 tomans;
I will give him 600 for it.

می گوید نمی فروشم بسبب اینکه
پیش ازین هفت صد تومان خریدند
و ندادم

He says, he will not sell it *for that*
sum, because he has been offered
700, tomans and would not take
them.

من هفت صد تومان می خرم اگر می
فروشد بیاید پول بگیرد

Well, I will give him 700 tomans;
if he will take *that sum*, he may
come for the money.

می فروشد می گوید پول بدهید و
حاجت آنرا بنویسید

He has agreed to take *what you of-*
fered, and has desired me to pay
him the amount, and draw the
conveyance.

بروید بخانه پول بیاورید و باو بدهید

Go home, bring the money, and
pay him.

پول را بان دادیم دیگر چه کار بکنیم

I have paid him the money; what
other commands have you?

بروید بخانه شرع و حاجت را باسم
من بنویسید

Go to the attorney's, and draw the
conveyance in my name.

حاجت را نوشتیم و مهر شیخ الاسلام
شد بگیرد

I have drawn the conveyance,
which is sealed by the high
priest; here it is.

باغبان میباید قدری درخت نو
غرس کنی و هفته یک دفعه باغرا آب
بدهی و خوب متوجه بشوی

Gardener, you must plant a few
young trees; water the garden a
little every week, and pay great
attention to it.

درخت آنچه مي بايد غرس مي
کنم ليکن آب کمست

I will plant such trees as are necessary ; but water is scarce.

وهفته يك دفعه كفايت نميكنند قدري
آب بخريد

If there is not a sufficient quantity of water, you must buy a little every week.

اگر کمست قدري آب مي خرم كه
معطل نباشي

Very well, sir, if I find a deficiency I will buy some, that you may not sustain injury.

همه روزه وقت عصر قدري ميوه از
براي خانه بياور

Bring daily a little fruit, during the season, for the use of the house.

بسيار خوب تا ميوه هست هر روزه
مي آورم

Your orders shall be obeyed ; I will bring some every day as long as it lasts.

باغبان اگر متوجه بشوي و درست
خدمت بكني مواجب ترا زيادتر
مي كنم و انعام ميدهم

Gardener, if you attend well to the garden, and mind your work, I will advance your wages, and make you a present besides.

من آنچه بتوانم خدمت مي كنم
و کوتاهی نمی كنم

I shall do what lies in my power, and will omit no part of my duty.

اگر بشود نارنج و ترنج و بعضي نهال
ديگر خواهم در باغ نشانيد

If there are any sorts of oranges, or other delicate fruits ; I wish you to notice them ; and as you find them, to tell me, that I may discover where the trees are.

هر وقت كه مي داني بگو تا آنكه
درخت آنها پيدا كنم

DIALOGUE VII.

در حرف زدن با زارع

With a Bailiff.

رئیس چرا بزر بصحرا نمیری وقت
گذشته است

Bailiff, why do you not sow *the land*
in the plain? the season is over.

سبب نکشتن بزر این است که دو
جفت گاو مرده است و زمین را
شاخم نکرده ام

The reason why it has not been done,
is, that two yoke of oxen have died,
and I have not yet ploughed it.

چرا پیش ازین خبر نکردی که گاو
بخرم حال دو زوج گاو پیدا کن تا
بخرم

Why did you not inform me sooner,
that I might have procured oxen?
look out immediately for two
yoke, that I may purchase them.

گاو پیدا کرده ام دو جفت را هفت
تومان میفروشد

I have found some oxen, the two
yoke are to be sold for seven to-
mans.

اگر ارزش دارد بخرو پول بده که
وقت می گذرد

If they are worth *seven tomans*, a-
gree, and pay for them, for the
season is going by.

بزر آنچه می بایست بصحرا بردم
و کاشتم

I have done the necessary tillage
in the plain.

بقدر حال آب بصحرا بده زمین
را بی آب مگذار

Then you must occasionally irrigate
the the land, and let none escape.

آب بصحرا می دهم لیکن اگر باران
بیاید خوبست

I will water it, but rain would be
preferable.

اگر باران نیاید تو متوجه آب دان
زمین بشو تا خدا چه خواهد

If the weather continue dry remember to pay attention to the watering of the land until it be the will of Providence to send us rain.

متوجه شده ام و آب داده ام حال
نزدیک است بوقت درو

I have paid attention, and have watered the land; it is now, near harvest time.

اگر وقت درو است بفرست تا
درو کنند

If it is harvest time, send the work folks, and let it be got in.

درو کردند هر وقت می گوئید بکوبند

The harvest is gathered, whenever you give your orders, the grain shall be thrashed.

اگر وقت شده بکوبید تا ببینم چه
عاید میشود

If it be time let it be thrashed, that I may see what is my share.

کوبیده ایم لیکن چیزی عاید شما
نمی شود

We have thrashed it, but there remains nothing for your share.

سبب چه چیز است که عاید ما
چیزی نمی شود

What can you mean? Nothing for my share!

از برای آنکه بزر شما دادید نصف
حاصل ادویان می برد و ثلث آنرا
رعایا و قدری از آنرا از برای بزر سال
دیگر گذارده ایم و از برای شما
چیزی نمانده

For this reason, one half the produce goes to the state, one third of it to the poor; and we have put by a little for the next year's seeding; so there is no part of it remaining for you.

دیوان چرا نصف می گیرد اگر تخم
نمیدهد بهتر آنست که بعد ازین
زراعت نکنم که ضرر دارد

How came the government to take one half? if they do not allow the seed, it is better for me not to cultivate the land in future, it being only an incumbrance.

اگر می خواهید زراعت نکنید بهتر
است که ملک را بفروشید و بعد
از آن فارغ باشید

If you do not cultivate it, it is better for you to sell the estate; then you will be free.

کسی را پیدا کن که ملک را بآن بفروشم

Seek some one to whom I may sell it.

شخصی را پیدا کرده ام می گوید
ملک را چند می فروشید تا بحرم

I have found a purchaser, he wishes to know how much you ask for it.

ملک من ده هزار تومان بزرافکن
دارد و قیمت آن دو هزار تومان است
اگر می خواهد بخرد

My estate cost 10,000 tomans, but I will sell it for 2000, if he choose to purchase.

می گوید يك هزار و پانصد تومان
می خرم اگر می دهید خوبست

He says, he will give 1,500 tomans for it, if you think proper to part with it.

بگو می فروشم اگر پول داری و می
خواهی بخر

Well tell him he shall have it if he likes to purchase, and the money is ready.

پول آورده است می گوید بگیرم
یا نه

He has brought the cash, and waits to know whether he is to have it or not.

بروید بخانهٔ شرع و کاغذ را باسم
آن بنویسید

Go to the attorney's, and draw out the conveyance in his name.

DIALOGUE VIII.

Upon Nuptials.

در حرف زدن از برای اروسی کردن

من می خواهم پسر خود را زن بدهم
نمی دانم کدام دختر را بگیرم

اگر می فرمائید سراغ می گیرم هر
جا که دختر خوبی باشد از برای
آن پیدا شود خبر کنیم

بسیار خوبست لیکن جوان باشد و
خوب صورت

در فلان محله دختر فلان تاجر را دیده
ایم الحق جوان و خوب صورتست

بسیار خوب فردا بروید بخواستگاری
آن به بینید چه می گویند

رفتیم با هزاران معرکه و التماس
قبول کردند که دختر خود را به پسر
ما بدهند لیکن بسیار چیزی می
خواهند

آنچه می خواهند عیبی ندارد می
دهم بگویید مبارک باشد

I want a wife for my son ; I am at
a loss what young person to fix
upon.

If you will allow me I will make
inquiry where there is a nice
young lady, and let you know.

Very well, but she must be young
and handsome.

In such a parish, I have seen the
daughter of such a merchant.
She is very young and handsome.

You give me pleasure. Go to-
morrow to ask her in marriage,
and mark what they say *to the
proposal.*

We entered the field of argument
a thousand strong; and *at length*
they agreed to the proposal, but
though they consented to give
their daughter to our son ; they
require a great deal *in return.*

That is of no consequence, I will
give them what they wish; assure
them of this, with a blessing.

دودست رخت و دوشال و بعضي
چيزهاي ديگرو دو گوشوار و گردن
بند و غير آن مي خواهند

They want two suits of clothes, two shawls, and some other articles, together with a pair of ear-rings and a necklace.

همه اين ها را بگيريد و قدري نقل
و حنا و شمع و كفش و پس فردا با
سازندها برويد و شيريني بخوريد

Take all these articles, the day after to-morrow, with a few others, which it is customary to send on those occasions, *such as*, henna, wax candles, and some slippers, and let the musicians accompany you to partake of the sweetmeats.

رفتيم و شيريني خورديم و رخت را
باندازه برديديم

We have been, and have eaten sweetmeats, and we have cut the clothes to the measure.

خوب انشا الله مبارك باشد برويد
واحوال به پرسيد كه چه وقت قرار
مي دهيد كه عقد بكنيم

Very well, may a divine blessing attend it. Go and inquire when it will be convenient for us to celebrate the nuptials.

مي گويند كه دو هفته ديگر رخت
آن تمام مي شود اگر مي خواهيد
بعد از دو هفته عيني ندارد

They say her clothes will be finished in a fortnight; if you approve of it then, there will be no impediment.

بگوئيد كه حال دو هفته شده است
روز چار شنبه طرف عصر ساعت از
براي عقد كردن بسيار خوبست

Tell them the fortnight has expired. Wednesday afternoon will be very suitable for the performance of the marriage rite.

مي گويند عيني ندارد هر وقت كه
صلاح مي دانيد عقد كنيد

They say they have no objection, the marriage may take place whenever you please.

بگویند که از اقوام و اقربا هر کس را
می دانند بگویند که بر سر عقد
حاضر باشند

Ask if the neighbours and people
are all acquainted with it, and
desire them to be ready to attend
at the wedding.

می گویند که هر کس را که صلاح می
دانیم می طلبیم شما شیخ و قاضی
را از برای خطبه خواندن بطلبید

They say they shall invite all whom
they think proper; and you are
to send for the Priest and the
Cazy, to perform the wedding
service.

البته من اقارب و اقوام خود را و
دوستان را با شیخ و ملاها را آورم
از برای خطبه خواندن

Certainly, with my neighbours,
people, and friends, I shall bring
the Priests to perform the service.

بروید بگویند بقنادی که شیرینی
از برای سر عقد بیاورد

Go and order the confectioner to
supply the wedding with sweet-
meats.

شیرینی بقدر چهل من حال آورده
است اگر بعد ازین ضرور بشود باز
می آورد

He has brought about forty mans
of sweetmeats now; and if there
be any more wanted, he will
bring a fresh supply.

مرد هم همه حاضرند بروید از عقب
شیخ الاسلام و قاضی بگویند تشریف
بیاورید که منتظر شما هستم

The people are all ready, go for the
the Priest and the Cazy; tell
them we are waiting for the ho-
nour of their presence.

شیخ آمده است می گوید چند
تومان وجه صداق بنویسم

The Priest has arrived, and wishes
to know what sum he is to write
by way of dowry.

هر چه مادر عروس مي گوید و مي
خواهد بنويسيد.

Whatever the bride's mother wishes and suggests, let him write.

مادر عروس مي گوید سيصد تومان
ودو كنيز و دو غلام وجه صداق بنويسيد

The bride's mother wishes the insertion of three hundred tomans; two female slaves, and two male slaves, as forming the dowry.

بگويد كه دويست تومان و كنيز
و غلام را بنويسيد

Tell him to write two hundred tomans and the slaves.

قبول كردند و بشيخ گفتند كه خطبه
بخواند حال شيريني بدهيد

They have agreed to this arrangement, and have ordered the Priest to read the marriage service. Now you should let them have the sweetmeats.

بگويد كه شيريني بدهند و مستوجه
حضرات بشويد و ايشانرا روانه
كنيد

Tell them the sweetmeats will be delivered, and they must do the honours, and dismiss the company.

حضرات همه شيريني خوردند و
مي گویند مبارك باشد بر پسر شما
و بر شما

The company have finished the sweetmeats, and they offer you and your son their congratulations.

لطف شما كم نشود مشرف ساختيد
تصديع كشيديد

I return them thanks; they have done me honour. You have had a great deal of trouble.

بگويد به پدر عروس كه من مي
خواهم فردا عروس را برده باشم

Tell the bride's father, I intend to take the bride tomorrow.

مي گويند چه عيب دارد اختيار با
شما هست

They say they can have no objection, if it be your pleasure.

برويد قوال و نقاره چي و مطربها را
مجموع خبر كنيد كه فردا شب
بيايند در خانه ما و يراق آتش بازي
آماده كنيد

Go and request the spouters, the musicians, and singers, to prepare for coming to our house tomorrow night; and get the fire works in readiness.

همه مطربان حاضرند و يراق آتش
بازي نيز آماده است

The musicians are all here, and the fire works are ready.

مطربان با جمعيت و يراق آتش
بازي برويد و عروس را بياوريد

Assemble the musicians, take the fire works, and fetch the bride.

همه رفتند و عروس را آوردند بر
درب خانه

They have all set out, and have brought the bride to the outer gate.

چرا داخل خانه نميشوند سبب
معطلتي چه چيز است

Why do they not come in? what is the matter?

قاعده اينست كه شما و پسر شما
كه داماد هست با استقبال عروس
رفته عروس را بياورند

According to custom, you and your son, as bridegroom, ought to have attended the bridal procession.

چه عيب دارد من و داماد هر دو
ميرويم بسم الله

What does it signify? I and the bridegroom will go by all means, if necessary.

بفرمایید عروس را ببرید در منزل داماد Order the bride to be taken to the bridegroom's house.

عروس را بردند در منزل داماد دیگر چه کنند They have taken the bride to the house of the bridegroom, what else can they do?

بعد از طرب و رقص کردن طعام از برای ایشان بیاورید After the singing and dancing, prepare supper for them.

طعام آوردیم همه خوردند و بهمه طور خوشی گذشت We have served the supper, they have finished it, and all has passed agreeably.

بعد از چیز خوردن هر کس که میخواهد بخانه خود برود و هر کس که میماند جای درستی از برای خواب ایشان درست کنید When every one has done; let those go home who wish to go; and prepare beds for such as may choose to stay.

اکثر مردم بخانه خود میروند و بعضی که میمانند جای ایشانرا درست کردیم Most of the people are going home: we have prepared beds for those who stay.

ایشانی که میروند بگوئید که فردا شب نیز بیایید Ask the party who are going, to come again tomorrow night.

همه وعده دادند که فردا شب می آئیم They have all promised to come tomorrow night.

DIALOGUE IX.

حرف زدن با منشی

میرزا شما در چه علم پیشتر کار کرده
اید و در چه علم مهارت شما پیشتر
است حال درس میخوانید یا نه

حال درس خواندن را ترک کرده
ام لیکن از علوم صرف و نحو و منطق
و قدری از لغت استحضار دارم

خوب من حال اراده دارم که قدری
فارسی بخوانم بعد از آن قدری از
مقدمات عربی بخوانم اگر شما
فرصت دارید روزی نیم ساعت
مرا درس بگویید

هر وقت که معین میفرمائید من
می آیم و شما را درس میدهم

میخواهم قدری از نوشتجات و
انشا و املا ربط بهم رساند

بسیار خوبست قدری از مراسلات
می آوریم که بعد از فراغ از درس آن
مراسلات را بخوانند

With a Teacher of Languages.

Meerza, to what science have you
mostly applied yourself ? and
what do you most excel in ? Do
you give lessons now, or have you
left off teaching ?

I have at present, left off teaching
to read, but I lecture on gram-
mar and syntax ; logic and phi-
lology.

Well, as I have some leasure time
now, I could read a little Persian,
and afterwards begin to read
some Arabic, if it be convenient
to you to read with me half an
hour in the day.

Whenever you determine to begin,
I will come and give you lessons.

I want to learn composition, and
the mode of connecting sentences

Very well I will bring a few letters
for you to read, when you have
taken some lessons.

چه عیب دارد که پیش از درس
خواندن مراسلات را بخوانم

Why cannot I read them before I
take lessons?

پیش از درس نمیتوانید خواندن
نوشتجات را بسبب اینکه در
نوشتجات کنایات و اضافات بسیار
بکار میبرند

You cannot read the epistolary
compositions before you have ta-
ken lessons, because many allu-
sions and epithets are introduced
in them.

میخواهم در چیز نوشتن و مراسله
نگاری قدری سر رشته بهم رسانم

I wish in writing any thing, or
looking over letters, to select a
few lines.

خوبست قدری مشق بکنید بعد
از چندی خواهید آموخت از
خطوط کدام بگ را اختیار کنم و
بنویسم اگر از برای نوشتن مراسلات
است خط نستعلیق و شکسته می
باید مشق کنید

Well, you shall copy a little, and af-
ter a few trials you will learn,
I shall choose some lines from
Kudam Beg, and will write them
out for you. If it is for letter
writing, you must copy the Nus-
taleek, and Shikesteh hands.

شما از خطوط کدام بگ را پیشتر
مینویسید بعضی از اوقات نستعلیق
جلی و گاهی شکسته خفی بنویسم

You will first write from the lines
of Kudam Beg ; I will sometimes
write clear Nustaleek, and some-
times plain Shikesteh.

خوبست روز پنجشنبه قدری از
گلستان درس میخوانم و قدری
مشق میکنم

Very well, on Thursday I will
read, and copy a little from the
Gulistan.

هر وقت که شغلي نداريد و دماغي
داريد از براي من بفرستيد که مي
آيم

Whenever you are disengaged, and
are disposed *for it*, send for me
and I will come.

ميرزا بگويد که پيش از اين در
کجا بوديد هيچکس را درس گفته
ايد يا نه

Tell me Meerza, where have you
hitherto been? Have you been
teaching any one or not?

بله بعضي از صاحبانرا درس مي
دادم

Yes, I have been teaching some
gentlemen to read.

قبل از اينکه درس ميدادند مواجب
ماهانه را چند ميگرفتيد

Before they learned to read, how
much per month did you re-
ceive?

بعضي فلان مبلغ و بعضي از و زيادتر
ميدادند

Of some, so much, and of others,
so much more.

من هم زيادتر ميدهم مشروط بآنکه
خوب متوجه بشويد

I will also give you more, on con-
dition that you pay attention.

آنچه از دست من بر آيد کوتاهي
نميکنم

I will do the best I can, no *endea-
vour* shall be wanting.

DIALOGUE X.

حرف زدن حکیم با مریض

Between a Physician and a Patient.

چه چیز است چکار داری چه ناخوشی
داری

What is the matter *with* you?
What do you want? or what is
your complaint?

دو سه روز است که احوالم ناخوش
شده است

For the last two or three days I
have not enjoyed my health.

نبض و زبانت را به بینم بسیار
صفرای تو غالبست

Let me feel your pulse, and see
your tongue. You have much
bile that weakens you.

بله در شب احوالم مضطرب بود و
تب داشتم

Yes, during the night, I am rest-
less and feverish.

این دوا را در آب گرم بکن و بخور
که خوب میشود

Put this medicine into warm wa-
ter, and take it; it will do
you good.

از خوراکی چه چیز بخورم که خوب
باشد

What could I eat that would agree
with me?

قدری نان و آب گوشت و خورده
روغن بخورید

A little bread and broth, and you
may use a small quantity of oil.

حکیم دو سال و نیمست که درد
دلی دارم و هر چه دوا خورده ام بهتر
نمیشود

For two years and a half Doctor,
I have had a pain in my bowels,
and no medicine that I have
taken, has done me any good.

این دوا را در قدری قند بیامیز و
در وقت خواب بخور و قدری آب
گوشت یا آب برنج بخورید

Mix this medicine with a little lump sugar, and take it going to bed; you may also take a little broth, or a decoction of rice.

پرهیز از چه چیز بکنم و طعام از
چه قسم بخورم

What should I abstain from? and what kind of food may I take?

هر چه میخواهی بخور مگر ترشی
و چیزی بارد

Take whatever you like, except acids, or any thing cold.

حکیم سر من بسیار درد میکند
و احوالم ناخوشست

Doctor, I have a violent head-ache, and am very ill.

این دوا را در آب گرم بکن که
احوال خوب میشود

Steep this medicine in warm water, it is a good restorative.

دوا را خوردم درد سرم خوب نشد
اگر میگویید بمحمام بروم

I have taken the medicine, but my head is no better, if you will allow me, I will go to the bath.

هوای گرم از برای سردرد بسیار
بدست نروید

Warm air is very bad for a pain in the head, do not go.

دو ماه پیش ازین چشم دردی
داشتم حال بقیه آن باقیست

Two months since, I had a pain in the eye, and still feel something of it.

قدری دوا میدهم در شیشه کرده
روزی چار مرتبه چشم خود را از
آن نم کن

I will give you a phial of something to bathe your eye with four times a day.

نم کردم بهتر نشده است و دور
چشم زخم شده است

I have bathed it, but it is no better ;
the part round the eye has be-
come affected.

این دوا را هر شب پیش از خوابیدن
بدور چشم بمال و دو روز دیگر
خبر بده

Every night before you go to bed,
rub that part with this ointment,
and in two days let me know *how*
you are.

درد دل قدیمی عارض شده است
و هر چه میخورم قی میکنم

I have a relapse of my old com-
plaint in the bowels, and nothing
that I eat will remain upon my
stomach.

چند وقتست که دلت درد میکند
و چه وقت شدت میکند

How long have you been subject to
a pain in the bowels? and when
does it attack you?

پنج سالست که درد میکند و هر
وقت چیز میخورم قی میکنم و
شدت میکند

During five years I have laboured
under the disease, and whenever
I eat any thing, I am taken with
a vomiting.

این دوا را هر شب با قدری قند
بخور و بخواب

Take this in a little sugar every
night, when going to bed.

غذای روز را چه چیز بخورم بهتر
است

What kind of food is best for me to
take in the day?

روز نان و کباب و شب پلو بخور
لیکن روغن کم بخور

During the day, bread and roast
meat; at night, curry, but use
very little oil.

- نا خوشي زحيري عارض شده است
و بلغم بسياري دفع ميشود و دلم
پيچ ميدهد I am afflicted with an asthma, the
phlegm is very hard to remove,
and I have a pinching in my
bowels.
- اين حب را بگير يكشب يكي را
بخور و يكشب مخور Here are some pills ; take one every
other night.
- غدا چه چيز بخورم و چه وقت بايد
خورد What diet should I partake of, and
when should I eat ?
- چلو بي روغن و بي گوشت بخور
که گوشت از براي زحير بسيار ضرر
دارد و وقت عصر غذا بخور You may eat cheloo without oil, or
meat ; for meat is very bad in
these disorders, and you may
take your food in the afternoon.
- دو روز است که شکم من بسيار
پيچ ميدهد For these two days past my bowels
have been very much out of order.
- احتياط بکن در خوردن غذا که بد
ناخوشي است You must be careful what you eat ;
your disorder is very serious.
- حکيم گوشت که ميخورم پيچش
پيستر ميشود Doctor, would eating meat increase
the disorder?
- گوشت خوردن از براي شما بسيار
ضرر دارد البته مخوريد Meat is very bad for you, you must
by no means eat any.
- گوش من ثقل سامعه بهم رسانيده
است و هيچ چيز نميشنوم My ear is closed, and I am quite
deaf.

يك آب دزدك از بازار بگير و بياور
كه دوا ميدهم بتو

Buy a syringe in the market, and bring it here, that I may give you some medicine.

آب دزدك نميدانم چه چيز است
بگويد تا بدانم

I do not know what a syringe is, please to explain what it is like, that I may comprehend you.

چيزيست بتركيب ني ميسازند و
ميان آن چون ديگريست و سر
آن سوراخست چون مياني را زور
مياورند آب از سوراخ بيرون ميجهد

It is a thing composed of cane, inside of which there is another of the same form; at the end there is a hole, and when the inside one is forced up, it spouts any liquid through the hole.

آب دزدك را درست كرده ام بگيريد
و دوا بدهيد

I have procured the syringe, here it is, will you give me the medicine?

اين دوا را در شيشه بكن و در روزي
دو مرتبه در آب دزدك كرده در
گوش بكن بعد از تمامي دوا اينجا بيا

Put this injection into a phial and in the course of the day, charge the syringe twice, and syringe the ear with it, when it is all used, come here again.

مجموع دوا تمام شد و قدري بهتر
شده ام

The injection is all gone, and I am a little better.

در خوراك احتياط بكن كه انشا الله
خوب ميشود

Take care what you eat; and if it pleases God, you will recover.

ناخوشي كوفي عارض من شده نمي
دانم چه كار كنم كه چاق بشود

I have met with an accident, and have got a fracture, which I know not how to get cured.

چند وقتست كه ناخوش شده و
دوا چه خوردي

How long have you had it? and what remedy have you used?

چار ماه پیش ازین ناخوش شدم
و دهنم زخم شده و اطبا گفته اند
کوفت گرفته

Four months since I was ill, my mouth was disordered, and the Physicians said it was fractured.

چه دوا خوردي و كي معالجه کرده
است ترا

What medicine have you used? and when did it take effect?

اوایل ناخوشي قدری سردی خوردم
بان سبب ناخوشي طول کشید

It proceeded from a slight cold, and from that time, it continued to get worse.

باري بعد ازین در خوردن چیز سرد
احتیاط بکن و این دوا را هر شب بخور

Be cautious of ever eating any thing cold hereafter; and take this medicine every night.

دوا را خوردم دهنم زخم شده است
و گوشتهاي دندانم رفته است

I have taken the medicine, my mouth has been very bad, and my gums are gone.

بهتر آنست که همیشه گرم باشي
و سرما نخوري

So much the better, provided you keep yourself warm, and do not take cold.

استخوانهاي درد میکند بعلت زخم
دهن

My bones ache from the soreness of my mouth.

این دوا را روزي يك دفعه بجایيکه
درد میکند بمال بعد از آنکه دوا را
تمام مرا خبردار کن

Apply this embrocation once a day to the part that pains, and let me know when it is finished.

درد استخوان خوب شده است
لیکن درد دهن خوب نمیشود

The pain in the bones has ceased, but the pain of the mouth continues.

عیبی ندارد اگر دهن شما درد بکند
کم کم خوب میشود

حکیم اگر بحمام بروم از برای
ناخوشي من بد نیست

چه عیب دارد بحمام رفتن لیکن در
آب سرد مرو که بسیار ضرر میرساند

دو روز پیش ازین تفنگی بدستم
خورده است نمیدانم استخوان
آن شکسته است یا نه

استخوان آن شکسته است اما
بتدریج درست میشود

حال زخم دستم را به بینید و قدری
مرهم بگذارید

مرهم میگذارم میباید روزی یک دفعه
بیایی و مرهم را عوض بکنی

غذا چه چیز بخورم و از چه چیز
احتیاط کنم

زخم دست پرهیز ندارد هر چیز که
میخواهی بخور عیب ندارد

Be not alarmed ; though your mouth is painful, it will by degrees get better.

Pray Doctor, if I were to go to the bath for my disorder, would it do me any harm ?

I see no objection to your going there ; but do not go into cold water, which would be very injurious to you.

Two days ago, a gun recoiled in my hand ; I do not know whether the bone of it is broken or not.

The bone is broken, but it will gradually unite again.

Now examine the wound in my hand, and put a plaister upon it.

I will apply some plaister, and you must come once a day to change it.

What should I eat ? and from what should I abstain ?

A wound in the hand requires no abstinence ; eat what you like without apprehension.

ناخوشي بواسيري بهم رسانیده ام
و خون بسياري مني آيد

Among other things, I am afflicted
with the piles; they bleed much.

در چه وقت طغيان ميكند و چه
وقت آرام داري

When do they trouble you? and
when do you find ease?

هر وقت كه چيز گرم خوردم شدت
و اگر سردى ميخورم آرام ميگيرم

Always after eating any thing warm
they are troublesome; but when
I take my food cold, I feel easy.

اين دوا را در روي بواسير بمال و
ليكن چيز گرم مخور

Rub the parts affected with this
ointment; and avoid eating any
thing warm.

دوا را ماليدم بهبودي نديدم و
خوردن گرمي را ترك كردم

I have used the ointment, and per-
ceive no amendment; I have also
left off eating warm food.

دواي غير از آن ميدهم بمال و
گوشت و روغن كمتر بخور كه ضرر
دارد

I will give you another ointment to
apply to the sore. Eat less meat
and oil, which are very bad for
you.

حكيم ناخوشي صرعي عارض شده
است و اكثر اوقات غش ميكند

Doctor, I am subject to fall; and
frequently have fainting fits.

در چه وقت غش ميكني و چه طور
ميشوي

When do those fits attack you? and
how do you feel yourself?

پیشتر در شبها غش میکنم و دهنم
کف میکند و نیم ساعت بیخود
افتاده ام بعد از آن بحال می آیم
میباید گردنت را زخم بکنیم که
قدری جراحت بیاید که خوب
میشود

هر قسم که صلاح میدانید بکنید
اختیار با شماست

لیکن میباید ترشی کم بخوری و چیز
را شب و روزی یکدفعه بخوری

In the night ; I generally foam at the mouth, and for half an hour lie senseless ; after which, I recover myself.

You must have an issue in your neck, which would be of great benefit to you.

Adopt any means you please, and act upon them ; do in short as you think proper.

But you must be sparing of acids, and eat occasionally, both night and day.

DIALOGUES PERSANS

Be illetti kash...
 kompos pour l'autre
 debout, namus...
PAR MIRZA SAULAH, DE CHIRAZ.
 amulshap au namus ham

در حرف زدن

بزبان فارسي و فرانسس

DIALOGUES

PERSANS ET FRANÇAIS.

Namusedann chah...
 koonced, ob...
 meshghool...
 yek...
 na...
 Comment vous portez-vous?
 Al hemdi jillahi...
 Keif shuman kook est?
 As shafakati shuman...
 Nan-khooshee neest shumanen? N'etes vous pas incommodé?
 As merhe...
 Ahwadi shuman khooch est?
 As lalfi shuman...
 Mixraji shereef be salamet est?
 Lillahi! hemd az mubshoheti shuman...
 Mubdoteest keh be khidmeti shuman ne taseedeh am, wa bisian...
 shanyeki khidmeti shuman bood...
 am, wa na dhanistam mekann...
 shuman koojaat...

DIALOGUES PERSANS,

COMPOSÉS POUR L'AUTEUR

PAR MIRZA SAULIH, DE CHIRAZ.

DIALOGUE I^{ER}.

Asselaum *alikum*.

La paix soit avec vous.

Alikum asselaum.

Soyez en paix.

Dumaughi shumau *chauk* est ?

Comment vous portez-vous ?

Al hemdi lillahi.

Dieu soit loué.

Keifi shumau *kook* est ?

Etes-vous en bonne santé ?

Az shefakati shumau.

Vous avez beaucoup de bonté

Nau-khooshee neest shumaurau ?

N'êtes vous pas incommodé ?

Az merhemeti shumau.

Vous êtes bien bon.

Ahwauli shumau *khoosh* est ?

Vous portez-vous bien ?

Az lutfi shumau.

Très bien, je vous remercie.

Mizauji shereef be selaumet est ?

Ainsi votre Altesse est en bonne santé ?

Lillahi'l'hemd, az muhebbeti shumau.

Oui, Dieu merci, je vous en suis obligé.

Muddeteest keh be khidmeti shumau na raseedeh am, wa bisiaur shauyeki khidmeti shumau bood-am, wa na daunistam mekauni shumau koojaust.

Il-y-a long tems que je n'ai eu l'honneur de passer chez vous, je désirais beaucoup le faire plutôt, mais je ne savais pas où vous demeuriez.

Be illeti kesret meshgheleh wa baazi muwauna, natawaunistam bekhidmeti shumau raseedeh bausham, men ham shawki khidmeti shumau rau daushtam.

Nameedaunam cheh kaur mee kooneed, oo be cheh shughl meshghool hesteed, keh heech yek az doostauni shumaurau, na mee beenend, we az ahwauli shumau kheber daur neestend.

Bau murtijauret oo mu-a-aumeleh meshghool hestam, wa ghussehi bisiauree meekhooram, be sebebi mu-a-aumeleh wa daud oo sitaud bau merdum.

Megar weza-i mu-a-aumeleh, be cheh toor est, keh een kadari daud oo bee - daud meekuneed, wa ghusseh mee khooreed?

Der Iraun toori mu-a-aumeleh een est, ke her kes pool az kesee mee geered, yau tunkhahee mee geered, na meekhauhed aun tunkhau wa poolrau hargaz pas be-dehed.

Ajeb kismee! ittifaak uftaudeh est! na mee daunam be cheh weza emri merdum mee guzered.

J'ai été si occupé et il m'est survenu tant d'affaires, que je n'ai pas pu avoir le plaisir de vous rendre visite, quoique j'en eusse le plus grand désir.

Je ne sais, ni ce que vous faites, ni ce à quoi vous employez votre tems, car Je n'ai vu aucun de vos amis qui pût m'en rendre compte.

Je suis négociant et ne sais comment agir pour rendre justice à tout le monde.

Si vous êtes négociant, pourquoi vous embarrassez vous autant de la justice ou de l'injustice du public?

En Perse les Marchands ont coutume de recevoir les marchandises et l'argent des autres, mais de ne rien rendre.

Quelle étrange manière de faire le Commerce! c'est le monde renversé: Je ne sais en vérité comment les choses tourneront.

Bauree cheh tunkhauh az beraui shumau mee auverend?

Az Hindoostaun heil oo meekhek, oo sheker, oo nabaut, oo daurchee-nee, oo jowz, oo kela, oo noo-shauder, wa baazee khoord oo reezi deegar mee auverend.

Be cheh toor be masraf feroosh mee rasauneed? nakd mee feroosheed yau waadeh? kudaum yek az beraui shumau serfeh daured?

Agar chenauncheh esh-khauseekkeh tunkhauh mee kherend, der rausi waadeh pool be dehend, be waadeh ferookhtan behter est, leiken pool na mee dehend.

Meselau tunkhauhrau be waadehi shesh mauh mee kherend, wa tau yek saul pooli aunrau, karsauzee na mee kunend.

Agar jinsi koodrau nakd be ferooshend, nefa-i aun cheh cheez est? we agar be waadeh be ferooshend, nefa-i aun cheh kismet.

Agar bewaadeh befroosham, deh seh, deh chaur, nefa meekuned, we agar nakd beferoosham, deh yek, deh yekoo neem, nefa meekuned.

Viola un paquet qu'on vous apporte, de quelles choses consiste-t-il?

De Clou de Girofle et Macis, de Sucre, de Sucre - candi, de Cannelle, de Muscade, d'Etain, de sel ammoniac et d'autres marchandises des Indes.

De quelle manière vendez vous? Au comptant ou à crédit? et que préférez vous comme le plus avantageux?

Quand les acheteurs payent suivant leurs engagements, le crédit est préférable, mais c'est rarement le cas.

Par exemple on peut acheter des marchandises à six mois de crédit, et ne pas payer le marchand avant un an.

Si on vend argent comptant quel profit peut-on avoir? et si l'on vend à crédit quelle est la proportion du profit?

Si je vends à crédit mon profit est de trente ou quarante pour Cent, mais si je vends au Comptant il est de Dix ou Quinze.

- Tunkhauh az jaui deegar az beraui shumau mee auverend. Voilà des autres choses qu'on vous apporte d'un autre endroit.
- Belee az Yazd shereeki men tunkhauh mee feristed. Oui, mon associé me les a envoyées de Yazd.
- Cheh tunkhauh mee feristed kih bisiaur merghoob baushed ? Parmi les choses qu'il vous envoie, quelles sont les plus attrayantes ?
- Daurauyee wa kasib, we aljeh, wa namadi Taft, wa destmauli dest wa baazee ejnausi deegar mee auverend. Les Tafetas, Kasib, Aljeh, Namads de Taft, Mouchoirs et quelqu'autres marchandises.
- Az eenjau tunkhauhee kih beh Yazd mee feristeed cheh cheez est ? Quelles choses envoyez vous d'ici à Yazd ?
- Choon der Yazd zerau-at namee sheved, jow oo gandum oo berinj rau khoob mee kherend, oo nefa maakoolee mee kuned mee feristed. L'agriculture étant négligée à Yazd, l'orge, le froment et le riz se vendent fort bien et avec grand avantage.
- Az Sheerauz cheh tunkhauh be Isfehaun mee feristend ? wa cheh tunkhauh az Isfahaun be Sheerauz mee auverend ? Qu'envoie-t-on de Chiraz à Ispahan ? et que reçoit-on à Chiraz venant d'Ispahan ?
- Az Sheerauz sheker, oo nabaut, oo kahwah, wa cheenee, wa kela, oo nooshauder, oo baazee ejnaus beh aunjau mee berend mesi Kaushaun, we zeree, we akmi sheh isfahaunee be Sheerauz mee auverend, wa der Sheerauz khoob mee kherend. De Chiraz on envoie du Sucre, du Sucre Candi, du Café, de la porcelaine, de l'étain, du sel Ammoniac et d'autres choses, et en échange on reçoit de l'airain de Kashan, des ornemens ou Colifichets d'or et des soies d'Ispahan qui se vendent très-bien à Chiraz.

Deegar tunkhauh az koojau az beraui shumau mee auverend ?

Voici un autre paquet de marchandises qu'on vous apporte, d'où vient-il ?

Az Khorausaun poost Bokharauee bejeheti kolauh, wa poost Ghoochaunee az beraui doosh griften mee auverend.

Ce sont des peaux de Bokhara qu'on envoie de Khorasan pour faire des bonnets, et des peaux de Ghou-chan pour des palatines.

Namee daunam az Teheraun cheh tunkhauh be Sheerauz mee auverend.

Je ne sais quelle espèce de commerce il y a entre Teheran et Chiraz.

Mauhooti Roos, wa chauhee, wa poosti khaz, wa semoor, wa chaukoo, wa auheni shemsh, wa kaugehez Kastakee Roosee, we az her goonehi akmishehi Roos der Sheerauz mee auverend.

Les articles de commerce sont, les Draps de Russie, le Thé, les peaux de Castor, les fruits, les canifs, les fers de Chemch, le papier de Castakan et toutes sortes de soies de Russie.

DIALOGUE II^D.

Der harf zeden bau Bokaul.

Avec un Epicier.

Ostaud Bokaul berinj yek man chand est der bauzaur ?

Monsieur l'Epicier, combien vaut un Man* de riz dans le marché ?

Der bauzaur berinj yek man shaunzdeh shauhee keemet daured.

Le Man de riz se vend Dix-huit sous dans le marché.

Chaur shauhee kih ibauret az yek abauseest, bekeer, oo yek chaurik bedeh.

Voici une piece de quatre sous ou un Abasi, donnez m'en deux Livres.

* Le Man est un poids d'environ huit Livres.

- Yek chaurik kesheedam zarfi khoodrau begeer tau khaulee kunam. J'en ai pesé deux Livres, tenez votre bassin que je les mette dedans.
- Panj shauhee dooshaub besteh khoob be-deh. Donnez moi pour cinq sous de Duchab bon et frais.
- Dooshaub rau be wezen der auverdam, der kudaum zarf bekunam? J'ai pesé le Duchab, dans quel vase voulez vous que je le mette?
- Seh vakahi rooghan be-deh oo begoo, keemetesh chand est. Dites moi, Je vous prie, quel est le prix de trois Vakas d'huile.
- Rooghan rau kesheedam, keemeti aun chaur abauseest. J'ai pesé l'huile* il y en a pour quatre Abasis.
- Seh chauriki maust wa yek vakahi peeauz chand est? Combien content trois Tchariks de Lait de beurre et un Vaka d'Oignons?
- Seh chaureki maust, seh abausee, wa yek vakahi peeauz, yek shauhee. Trois Tchariks de lait de beurre valent trois abassis, et un Vaka d'oignons vaut un sou.
- Yek man Tabreezi nokhood oo doo mani maushek be-deh. Il me faut huit Livres de Vescs et seize Livres de Machek.
- Nokhood yek man paunzdah shauhee, wa maushek doo man doo hazaur deenaurest. Les huit livres de Vescs vous coûteront quinze sous et les seize Livres de Machek Deux mille Dinars (c'est à dire Deux Piastres.)
- Yek mani loobeeau oo neem vakahi ades bedeh. Servez moi huit Livres d'haricots et un demi Vaka de Lentilles.

* Les Perses vendent généralement leurs Liquides au poids, comme le Blé et les autres choses.

Zarfi loobeeau oo ades rau bee-aür
wa yek hazaur deenaur kih yek
keroosh baushed be deh.

Tenez votre plat pour y mettre les haricots et les Lentilles, le tout revient à mille Dinars ou une piastre.

Keshmishi sabz oo peneer, her kudaum yek chaurek bedeh.

Il me faut Deux Livres de raisins secs, qu'on appelle Sultanas, et la même quantité de fromage.

Her doo rau kesheedam her kudaum deh shauhee keemet daured.

Je les ai pesés et chacun revient à dix sous.

Serkehi angoor rau yek man chand mee ferooshee ? yek man be-deh.

Servez moi un Man de Vinaigre de vin, combien le vendez-vous ?

Zarfi serkeh-rau be-deh yek man see sad deenaur kih shesh shauheest mee feroosham.

Apportez moi la bouteille au Vinaigre, je le vends trois cent Denars le man c'est à dire, six sous.

Cherbeh oo karahi gao wa sheeri gao, her kudaum kaderee bekesh.

Peséz moi un peu de Crème, un peu de beurre, et un peu de Lait de Vache.

Her kudaum aumaudeh est, der kujau be guzauram ? oo be kih sipauram ?

Le tout est prêt, ou le mettrai-je ? à qui le donnerai-je ?

Auncheh mee khaustam griftam, deegar ferdau khauhem aumed, Khodau haufez.

J'ai pris ce dont j'ai besoin ; je reviendrai demain pour le reste. Adieu.

DIALOGUE III^{EME.}*Der harf zeden bau Ottaur.**Avec un Droguiste.*

Ostaud Ottaur adweeyeh-rau be-
cheh kism mee ferooshee? man
est yau be-miskaul?

Monsieur le Droguiste, comment vendez
vous les drogues? au Man ou au
Miscal?

Be-miskaul est, wa heft sad oo beest
miskaul yek man est.

Au Miscal. 720 Miscals font un Man.

Paunzdeh miskauli heil, wa beest
miskauli meekhek, wa kadree
daurcheenee be-deh.

J'ai besoin de 15 miscals de macis, de 20
de clou de girofle et d'un peu de ca-
nelle.

Auncheh gufteed kesheedam be-
geer oo doo reeaul keemeti aun-
rau be-deh.

J'ai pesé les choses que vous désirez, les
voici; le prix en est de deux réaux.

Sheker oo nabaut yek man chand
est? her kudaum-rau yek man
be-deh.

Combien coute un Man de Sucre, et la
même quantité de Sucre Candi? il
m'en faut un man de chaque.

Nebaut yek man panj keroosh, wa
sheker seh keroosh est.

Le Sucre Candi se vend cinq piastres le
Man, et le Sucre trois.

Fulful oo zerd-choobah yek man
chand mee ferooshee? kadree be-
deh.

Combien vendez vous un Man de poivre
et de Termerique? donnez m'en un
peu.

Fulful-rau yek man doo keroosh oo
neem, we zerd-choobah misli o.

Un Man de poivre vaut Deux paistres et
demie, et le Termerique le même prix.

- Fawful oo jowz cheh toor meefe-rooshee? begoo.** Quel est le prix du fawful* et de la muscade ?
- Jowz rau dauneh yek sad deenaur, wa fawful-rau yek man chaur keroosh.** La Muscade se vend cent dinars le Dauneh et le fawful quatre piastres le Man.
- Kahweh-rau yek-man chand meeferooshee?** A combien revient un Man de Café ?
- Agar boo daudeh, koosteh baushed, paunzdeh keroosh; we agar khaum baushed, haft keroosh.** Brulé et moulu il revient à quinze piastres, mais cru à sept.
- Fuloos oo dawauhauyee kih der Iraun motea-auref est, cheh keemet daured?** Combien se vendent les médecines connues en Perse ?
- Choon nau-khooshee bisiaur est, andek garaun mee-sheved.** Quand il y a beaucoup de maladies, elles sont un peu chères.

DIALOGUE IV^{EME}

Der harf Zeden bau Bezzauz.

Avec un Mercier.

- Ostaud Bezzauz kadree jins zeroor shudeh est, beeur.** Monsieur Le Mercier j'ai besoin de voir quelques articles.
- Az her jins kih meekhauheed au-maudeh est, begooyeed tau beeauverem.** J'ai tout ce dont vous pouvez avoir besoin, commandez et je vais vous les présenter.
- Kadak Isfahaunee, wa kalamkaur az beraui kobau we arkhaulik mee khauhem.** J'ai besoin d'un Kadak d'Ispahan, et de toile de coton imprimée pour des vestes de dessous.

* Espece de noisette des Indes.

**Kadaki sabz, wa kalamkaur be we-
tehi safeed hauzer est, bee-aureed.**

**Kotauni Heleb az berau-i peerau-
han zenauneh, wa zeer-jaumehi
kasebi kermez meekhauhem.**

**Kotauni Helebi zenkaur, wa kasebi
kermez aumaudeh est.**

**Kotaun az berau-i peerauhan mer-
dauneh, wau zeerjaumeh daurau-
yee aubee az berau-i zenauneh
mee khauhem, be-shereti aunkeh
arzaun baushed.**

**Daurauyee wa kotaun aumaudeh
est, wa beh keemeti arzaun mee-
dehem.**

**Chaur jofti jooraubi sefeed meekau-
hem be-che nerkh est ?**

**Jooraubi sefeed zowjee yek keroosh
est.**

**Yek kuwaureh chapkan zeree ze-
nauneh meekhauhem chand mee-
ferooshee ?**

**Chapkan zeree seh tomaun ila dah
tomaun est, az her kudaum mee-
khauheed be-deham.**

**Apportez moi un Kadak vert et une toile
imprimée à fond blanc si vous en avez.**

**J'ai besoin de toile d'Aleppe pour me
faire des chemises, et de Kaseb cra-
moisi pour pantalons.**

**J'ai de la toile d'Aleppe pour les Dames
et du Kaseb cramoisi.**

**Donnez moi de la toile pour des chemises
d'homme et du Tafetas bleu pour des
pantalons de Dame à un prix raison-
nable.**

**J'ai du Tafetas et de la toile que je puis
vendre à bon marché.**

**Il me faut quatre paires de bas blancs,
quel en sera le prix ?**

**Les bas blancs content une piastre la
paire.**

**J'ai besoin d'un tchapkan brodé en or
pour une Dame, combien me le vendrez
vous ?**

**Un Tchapkan brodé en or vous coutera
de trois à dix tomans, choisissez et je
vais vous servir.**

- Ferdau doo kaneez-rau be khaune-
hi shumau mee feristam, rakhooti
aunhaurau bedeheed, oo be-goo-
yeed chand est.
- Kaneezaun'aumedend, rakhootiaun-
haurau daudam, her kudaum seh
tomaun meesheved.
- Seh naferi gholaum hestend, her
kudaum-rau yek desti rakoot be-
deheed.
- Gholaumaun aumedend, rakhoot
aunhaurau daudam, naferee
chaur tomaun mee-sheved
- Destmaul az berau-i seri zenaun
meekhauhem.
- Beleh bisiaur khoob we arzaun
mee-deham.
- Lang reshtee zenauneh az berau-i
hemmaum mee khauhem.
- Lang bisiaur khoosh kemauresh
dauram, leiken garaun est.
- Kateefehi kalamkaur, wa aljeh az
berau-i peerauhan mee khau-
ham.
- Hemeh hauzer est, her kes-rau mee
feristeed, mee deham.
- Demain je vous enverrai deux femmes
esclaves : fournissez leur des étoffes
et faites m'en connaître le montant.
- Les femmes esclaves sont venues et je
leur ai fourni des étoffes, chacune en
a pour trois Tomans.
- Voici trois esclaves, fournissez leur à
chacun un habit complet.
- J'ai fourni à chacun des esclaves un ha-
bit complet : mon prix est quatre
Tomans pour chaque habit.
- J'ai besoin de quelques mouchoirs que
les Dames portent sur la tête.
- Très-bien je vous les fournirai bons et à
bon marché.
- Il me faut un peu de flanelle pareille à
celle que les Dames emploient pour
aller au bain,
- J'ai de très-belle flanelle, mais elle est
chère.
- J'ai besoin d'un peu de satin à fleurs et
d'Aldjeh pour faire des Chemises.
- Le tout est prêt, je le remettrai à la per-
sonne que vous jugerez à propos d'en-
voyer.

Baad az een chenauncheh khauneh A l'avenir quand on aura besoin de
jinsee zeroor daushteh baushend quelque chose fournissez le.
be-dehend.

Her cheh khauneh mee khauhend Envoyez pour ce dont vous pouvez avoir
audamee be-feristend keh bee besoin, je le fournirai sur le Champ
motesaubekheh mee deham.

DIALOGUE V^E.

Der harf zeden Aukau bau nowker.

Entre un Gentilhomme et son domestique.

Imrooz beroo der bauzaur we ka-
dree goosht bejeheti pilao begeer
beeauver.

Allez ce matin au marché et achetez un
peu de Viande pour un Pilao.

Goosht az kesaub khereedam oo
bekaneez daudam tau tabakh
kuned.

J'ai acheté de la Viande et je l'ai donnée
à la cuisinière.

Kadree kharboozeh oo kand begeer,
keh imsheb mihmaun dauram.

Achetez quelques melons d'eau et du
sucre en pain, car j'attends ce soir un
étranger.

Kharboozeh oo kand wa auncheh
zeroor daushtend griftam. Dee-
gar cheh kaur kunam ?

J'ai acheté les melons d'eau, le sucre et
les autres choses nécessaires. Que
vous faut il de plus ?

Rang oo henau wa lang oo ketee-
feh rau bar daur, oo ber seri hem-
maum be-ber, keh mee khauhem
be-hemmaum beravam.

Je désire aller prendre un bain, portez y
l'indigo, le henna, et la flanelle.

- Auncheh fermoodeed griftam oo berdam, bedellauk daudam, haulau be-hemmaum beraveed. J'ai porté les choses que vous m'avez ordonné et les ai remises au barbier ; vous pouvez maintenant aller au bain.
- Imrooz sowaur meeshevem, asp-rau teemaur kun, baad az aun zeen kun, wa bee-auver. Je monterai à cheval aujourd'hui, ainsi étrillez le, sellez le et l'amenez ici.
- Asprau teemaur kerdam wa zeen kerdam, agarsowaur meesheveed haul asp hauzer est. J'ai étrillé et sellé le cheval, si vous voulez le monter, il est tout prêt.
- Tofang oo keesehi kameri merau bee-auver, wa khooð sowaur shev wa be hemrau beeau. Prenez mon fusil et ma ceinture contenant mon plomb et ma poudre, montez à cheval et suivez moi.
- Auncheh fermoodeed aumadeh est, sowaur sheveed keh deer est. J'ai fait ce que vous m'avez ordonné, montez à cheval je vous prie, car il commence à être tard.
- Aspi keher wa ser khoonek wa kernek nau khoosh shudeh end. Le cheval bai, le bai foncé et le gris sont malades.
- Ma-auljeh aunhau-rau bekun tau meraujati men az shekaur. Purgez les lorsque je reviendrai de la chasse.
- Her asprau dawau daudam, doo-tau khoob shudeh, wa yekee deegar khoordehi nau khoosh est. J'ai purgé les chevaux, il y en a deux qui sont guéris, mais le troisième est encore malade.
- Jow be asphau bedeh, wa faunoos rau rowshan kun, keh be jauyee mee ravam. Donnez l'avoine aux chevaux et allumez la Lanterne, j'ai besoin d'aller quelque part.

- Jow daudeh am, faunoos ham row-shan est ; her jau keh meeraveed, bism Illah. J'ai donné à manger aux chevaux et j'ai allumé la lanterne, quelque part que vous alliez, Dieu vous bénisse.
- Be sakau begoo hemeh rooz aubi khoob az berau-i khauneh bee-auvered. Dites au porteur d'eau d'apporter tous les jours de bonne eau pour le service de la maison.
- Meegooyed khoob est mee auveram, laiken ujreti men kam est. Il dit qu'il en apportera, mais il se plaint de ses gages.
- Baulau khauneh rau fersh kuneed, keh een otauk garm est. Etendez un tapis sur la terrasse au haut de la maison, car il fait chaud dans cette chambre.
- Fersh kerdeem, wa esbaubi shumaurau der aunjau berdeem. Nous avons étendu le tapis et y avons porté vos habits.
- Een rakah rau begeer, wa bekhaunehi doosti man beber, wa jawaubi orau grifteh oo bee-auver. Prenez cette lettre et la portez chez mon ami, j'espère une réponse.
- Der dukauni Kanaudee beroo, wa kadree sheereenee bee-auver. Allez chez le confiseur et m'apportez quelques sucreries.
- Sheereenee khereedeh am, haulau bee-auveram, yau wakti deegar ? J'ai acheté les sucreries. Vous les servirai-je à present ou plus tard ?
- Der doo seh bush-kaub bekun, we bush-kaubhaurau der mejmoo-ah beguzaur, oo bee-auver. Versez les dans deux ou trois assiettes à Dessert, mettez les ensuite sur un plateau et les apportez ici.
- Gurusneh am, kadree naun bee-auver tau bekhooram. J'ai faim, servez moi quelque chose à manger.

- Be cheh cheez meel daureed ? her che mee khauheed begooyeed, tau bee-auveram. Que désirez vous ? choisissez et nommez afin que je vous le serve.
- Agar karah we asel we ghooshti baryaun baushed, khoob est. Je voudrais avoir du beurre, du miel et de l'agneau, s'il y en a.
- Gooshti baryaun hauzer neest, cheh kaur kunam ? Il n'y a point d'agneau dans la maison ; que ferai-je ?
- Morghi pokhteh, wa naun oo peneer, wa maust oo khurmau bee-auver. Apportez moi une Volaille bouillie, du pain, du fromage, du lait de beurre et des dattes.
- Chausht hauzer est be khooreed. Sheb cheh cheez mee khooreed ? Le diné est servi, dinez s'il vous plait. Que désirez vous pour votre souper ?
- Imsheb pelao, we afshereh, we kherbuzeh, we turushee durust kun. Préparez pour ce soir un Pilao, du sirop, des melons d'eau, et des marinades.
- Shaum durust shudeh, agar mee fermauyeed hauzer kunam. Le soupé est prêt, je l'apporterai quand il vous plaira.
- Khoordeh talabee az Ostaud zergar dauram, beroo wa begeer. L'orfèvre me doit quelque chose, allez le chercher.
- Ruftam begeeram, mee gooyed chand rooz deegar kaursauzee mee sheved ? J'ai été le chercher et il désire savoir combien de jours de plus vous voulez lui accorder pour le paiement.
- Be-roo wa begoo kamaul moatelee rau dauram, albetteh ferdau be-dehed. Allez lui dire que je suis dans le besoin et qu'il faut absolument que je l'aie demain.

Meegooyed agar pool daushtam
defahi evvel keh aumedee, mee-
daudam, na dauram.

Il dit, qu'il avait de l'argent un moment
avant que j'arrivasse, qu'il l'a employé
et qu'il n'en a plus.

Ferdau mee ravee wa be enwau-a
fezzaauhee pooli merau mee gee-
ree.

Vous irez demain le trouver et le ferez
payer et ce pour son impertinence.

Imrooz ruftam wa bisiaur jang
kurdam, meegooyed talab na
dauree,

J'y ai été aujourd'hui, nous avons eu
une violente dispute, et il dit qu'il ne
vous doit rien.

Behemrauhi aun be khaunehi sheraa
beroo, auncheh hukm kuned ma-
amool daur.

Conduisez le chez un avocat et agissez
d'après son avis.

Be khaunehi Sheraa rufteem, zergar
haushau kerd, Sheikh ul Islam
az men porseed keh kisee az tala-
bi to kheber daured keh shehau-
det be dehed.

Nous avons été chez un avocat, l'orfèvre
nie la dette. Le Cheikh ul islam m'a
demandé si je pouvois produire des
témoins.

Doo naferi shauhid hest be-ber she-
haudet be - dehed der peeshi
sheikh

Il y a deux témoins, prenez les avec vous
et qu'ils fassent leur déclaration devant
le Cheikh.

Kauzee doo naferi shauhid rau ke-
bool na kerd, chaur naferi shau-
hid mee khauhed,

Le Juge ne veut point recevoir deux
témoins, il en faut quatre.

Be khidmeti Kauzee arz kun keh
bejuz doo shauhid na dauram.

Faites mes compliments au Juge et
dites lui que je n'en ai que deux.

- Arz kerdam, meegooyed yau too,**
 yau zergar kesem be-khooreed
 be een maanee, keh too kesem
 be-khoor keh zergar be-deh kaur
 est, wa az zergar pooli khoo-d-rau
 be-geer; yau zergar kesem be-
 khoored keh be-deh kaur nees-
 tam, dest az o bar daur.
- Beroo wa zergar-rau be koraun**
 kesem be-deh, baad az aun dest
 az o bar daur.
- Ostaud bennau-rau kheber kun keh**
 men doo seh otauk mee khauhem
 besauzam we aroosee-rau safeed
 kunam.
- Ostaud bennau-rau auverdeh am,**
 sefauresh be aun be kuneed.
- Ostaud, doo seh ostauk hest, mee-**
 bauyed taameer oo safeed be-
 sheved.
- Otau-k-hau we aroosee-rau deedam**
 mee bauyed kadree esbaub hau-
 zir kuneed.
- Az esbaubhau her cheh mee khau-**
 hee be-goo tau hauzir sauzeem.
- Beest kherwauri kech, wa doo ha-**
 zaur az kheshti pokhteh wa ka-
 dree aujer-paureh.
- Je lui ai fait vos compliments, il dit que
 l'orfèvre ou vous devez faire serment,
 vous que l'orfèvre vous doit, dans le
 quel cas il faudra qu'il paye la dette :
 ou l'orfèvre, qu'il ne doit rien ce qui
 le déchargerait.
- Allez faire serment sur le Koran contre
 l'orfèvre, puis laissez le aller.
- Dites à l'architecte que j'ai besoin de lui
 pour reparer et blanchir quelques
 chambres.
- J'ai amené l'architecte ayez la complai-
 sance de lui donner vos ordres.
- Monsieur l'architecte voici deux ou trois
 chambres qui ont besoin d'être repa-
 rées et blanchies.
- J'ai vu les chambres et je puis juger
 qu'elle est la quantité de blanchissage
 nécessaire ; il vous faut des matériaux.
- Dites quel sont les matériaux dont vous
 avez besoin et on vous les préparera.
- Vingt Kharwars de chaux, 2000 briques
 brûlées et des tuiles cassées.

Kech we aujer-paureh we auncheh
goftée aumaudeh est, kudaum
rooz mee auyee? her rooz keh
waadeh meekunee bee-au.

Imrooz jemaah est, ferdau keh roo-
zi shembah est mee auyam em-
mau mee bauyed shesh naferi
faaleh wa doo naferi bar-dest
hauzir kunee.

Faaleh we bennau wa bar-dest hau-
zir est, begoo imrooz bee-ayeed.

Ostaud megooyed faaleh-rau ujret
be tenhauyee mee deheed, yau
eenkeh chaushteh oo naushteh
mee deheed.

Ujret auncheh mæamoor est mee
deham we chaushteh oo naushteh
hem mee - deham meshroot be
aunkeh der kaur kerdend chaubek
baushend.

Imrooz bisiaur kaur kerdend haul
mozdi khoo-d-rau mee khauhend
agar pool bedeheed khoob est.

Az berau-i ujret be her yek be ka-
dri haul pool be deheed.

La chaux, le tuileaux et les autres choses
que vous avez mentionnées, sont prêtes :
quel jour viendrez vous? mais tenez
parole quelque soit le jour que vous
choisissiez,

C'est aujourd'hui vendredi je viendrai
demain qui est samedi, mais il me faut
six Ouvriers et deux manœuvres.

Si les Ouvriers, l'architecte et les manœu-
vres sont prêts, dites leur de venir
aujourd'hui.

L'architecte dit que vous pouvez payer
les ouvriers et les laisser se nourrir eux
mêmes, ou que vous pouvez les nourrir:

Je les payerai le prix ordinaire et les
nourrirai à condition qu'ils se dépêche-
ront.

Ils ont bien travaillé aujourd'hui et main-
tenant vous prient de vouloir bien les
payer.

Payez leurs gages, chacun suivant sa
classe.

Ostaud meegooyed kauri otauk wa aroosee temaum shud, deegar kauree daureed yau neh ?

Agar fursetee daurend houzi khau-neh-rau taameer mee kunam auncheh zeroor est be-gooyend tau hauzir kunam.

Sangtiraush lebehi houzrau durust kuned wa kadree ahek aumaudeh kunend, wa khaukister oo aujeri kermez muheiyau kunend.

Auncheh gofteed aumaudeh est oo muheiyau shudeh, her wakt waa-deh mee kuneed bee-ayeed keh mu-attelee na daureem.

Pas ferdau keh roozi chaur-shembeh est mee auyem, wa kauri houzrau mee kunam.

Kauri houz agar bau temaum rasee-deh est, cheh rooz aub der aun andauzeem ?

Baad az shesh rooz deegar aub der aun bee-andauzeed.

Chauhi mau kam aub shudeh est, mee bauyed tenkeeyeh be aun be-kuneem.

L'architecte dit que les chambres et le blanchissage sont finis, il désire savoir si vous avez quelque autre chose à lui faire faire.

Si ses hommes et lui ont le tems, je désirerois qu'ils réparassent le réservoir, demandez leur quels sont les matériaux dont ils ont besoin afin que nous les ayons prêts.

Il faut qu'un tailleur de pierre répare la courbe du réservoir ; qu'on fasse du mortier, et qu'on prépare de la cendre et des tuiles rouges.

On a préparé les choses que vous avez mentionnées ; ainsi fixez un jour, mais tenez parole afin que nous ne soyons point dans l'embarras.

Après demain, mercredi, je viendrai réparer le réservoir.

Quand pourrons nous mettre l'eau dans le réservoir, après qu'il aura été réparé ?

Vous pourrez y mettre l'eau six jours après.

Il faut faire nettoyer nôtre puits car il n'y a presque pas d'eau.

Agar mee fermauyeed ostand muk-
kenee* rau kheber kuneem tau
bee-ayyed.

Imrooz beroo, ostand mukkenee rau
bee-auver.

Ostand mukkenee hauzir est her
chah kaur daureed be-fermau-
yeed.

Ostand, chauhi mau kam aubshudeh
est, agar khoob tenkeeyeh be
kuneed, auncheh be - khauheed
ujret mee deham.

Agar ujret-rau durust be-deheed,
auncheh be-tawaunam saae mee
kunam.

Mozd mee deham meshroot b'aun-
keh chenauncheh baad az een
chauh ghaib be kuned az azau-
meti mozd beeroon bee-ayyee.

Shert mee kunam keh agar tau yek
saul deegar chauh kam aub be-
sheved, az ahedehe mozd beeroon
auyam.

Khoob est, imrooz der aun kaur
be kun keh heech aub na dau-
reem wa mo-attel hesteem.

Ostand mukkenee chauh rau tenkee-
yeh kerd, mee khauhed beravad.

Si vous voulez j'irai dire à l'homme qui
écure les puits de venir.

Allez le chercher aujourd'hui.

Le cureur de puits est ici, voulez vous
lui donner vos ordres.

Monsieur le cureur, notre puits a perdu
son eau, si vous voulez le nétoyer
comme il faut, je vous payerai ce que
vous pouvez désirer.

Si vous me payez ce qui convient je tâ-
cherai de vous satisfaire.

Je vous payerai à condition que le puits
durera en bon état ou vous perdrez
ce qui vous sera dû.

Je consens à ne rien recevoir pour mes
peines, si d'ici à un an le puits perd
son eau.

Fort bien, commencez le aujourd'hui,
car il est très incommode pour nous
de n'avoir point d'eau.

Le cureur de puits a fini son ouvrage
et désire s'en aller.

3 G

* C'est peut être corrompu de منقي munekky.

Agar chauh aub bisiauree daured
mozdi orau be-deh tau be-raved

S'il fournit de l'eau en abondance, payez
le et qu'il s'en aille

Ostaud kheiaut-rau begoo bee-auyed
keh mee khauhem kadree rakht
az berau-i men be-doozed.

Dites au tailleur de venir, j'ai besoin
qu'il me répare quelques habits.

Kheiaut aumedeh est, mee gooyed
her kaur hest be-fermauyeed.

Le tailleur est ici, il attend vos ordres.

Doo aurkhaulik wa chaur kobau
wa doo zeerjaumeh hest, mee
khauhém zood be-doozeed.

Voici deux Arkhaliks, quatre Kobas et
deux pantalons que j'ai besoin que
vous raccommochez sur le champ.

Sejauf we aster wa dekmah we
abreeshim az berau-i aunhau au-
maudeh kun.

Ayez la complaisance de faire acheter,
de la frange, du drap, des boutons
et de la soie.

Hemeh esbaubee keh goftee aumau-
deh kerdam, ferdau bee-au wa
kaur be kun.

J'ai les choses que vous avez mention-
nées, venez demain pour commencer
votre ouvrage.

Ferdau namee tawaunam aumed be-
sebebi aunkeh nazdeek be aid
kauri bisiaur dauram, pas ferdau
mee auyam.

Je ne puis pas venir demain, car étant
près de la fête *Nourouz*, je suis très
pressé, mais je viendrai dans deux
jours.

Emmau mee kauyed shesh rooz
rakhooti mezkoor rau temaum
kunee wa bee-auveree.

Il faut que vous finissiez et que vous me livriez dans six jours les habits dont je vous ai parlé.

Shesh rooz mumkin namee sheved
deh rooz temaum kerdeh mee
deham.

Je ne puis pas vous le promettre dans six jours mais je les finirai et vous les livrerai dans dix.

Rakhoot-rau temaum kerdeh am, J'ai fini et vous ai apporté vos habits;
be-geereed oo mozdi merau be- voulez vous *avoir la complaisance de*
deheed. me payer ?*

Rakhoot-rau be-ber, kerdam yek Non, remportez les, j'ai essayé un des
kobau we aurkhaulik, aun tang Kobas et un des Arkhaliks, je les
est. trouve trop serrés.

Kobau we aurkhaulik-rau durust J'ai réparé le Koba et l'Arkhalik, *je vous*
kerdeh am, be-poosheed oo be- *prie de les essayer et de voir s'ils vous*
beeneed. *vont bien.*

Haul khoob est, ujreti khoud-rau Maintenant ils font très bien, prenez vo-
begeer oo be-roo. tre argent et allez vous en.

Ostaud mesgar-rau be-goo bee-au- Dites au Chaudronnier de venir, il vous
yed, kadree mes mee khauheed. faut quelques ustenciles de cuivre.

Mesgar aumedeh est mee-gooyed Le Chaudronnier est ici, il désire savoir
che cheez mee khauheed ? de quels ustenciles vous avez besoin.

Deh mejmoo-ah mee khauhem. Il m'en faut en tout dix.

Hemeh aumaudeh est, wezeni aun- Le tout est prêt et pèse vingt cinq mans.
hau beest panj man shudeh.

Seh deeki buzurk, wa kafgeer, wa J'ai besoin de trois grands pots, d'une
aubgardaun mee khauhem. écumoire et d'un abgardan.

* Littéralement, J'ai fini les habits, prenez les et payez moi mes gages. Dans les expressions de cette espèce, je me suis quelque fois donné un peu de liberté, afin de les rendre plus agréable à une oreille française. C'est pourquoi je réclame l'indulgence du lecteur éclairé.

- Auncheh fermooded durust shudeh est, deh man mee sheved. Votre ordre est exécuté le tout pese dix mans.
- Doo semauk paulaun, wa seh seri deek durust kun. Faites moi deux semakpalans et trois couvercles de pot.
- Seri deek wa ghaireh durust est, wa seh man shudeh est. Les couvercles de pot et le reste des choses sont complets, il pesent trois mans.
- Deeki berk az berau-i sefer mee khauhem, terefi aun chehel aded yau peeshter baushed. J'ai besoin d'un fort pot de voyage qui ait au moins quarante adeds de circonférence.
- Deeki berk durust shudeh, hasht man est wezeni aun. Le pot est fini, il pese huit mans.
- Auftaubeh, wa lakan, khoobee wa yek bee-sooz, wa shamzadaunee mee khauhem. Il me faut un Aftabeh, un bon Lakan, un éteignoir et un chandelier.
- Durust be-kun, wa hisaub be-kun, be-been chand pool mee-bauyed be-deham. Faites les faire, donnez moi votre mémoire et dites moi ce que je vous dois.
- Auftaubeh wa lakan wa mejmoo-a-i meseeneh aulaut panjauh tomaun mee sheved. L'Aftabeh, le Lakan et les autres ustensiles de cuivre reviennent à cinquante Tomans.
- Panjauh tomaun bisiaur est; chehel tomaun be-geer oo beroo, wa harf ma zen. Cinquante Tomans ! vous demandez trop; prenez en quarante, allez vous en et que je n'en entende plus parler

DIALOGUE VI^E.*Der harf zeden bau Baughabaun.**Avec un Jardinier.*

Een baugh az keest? wa naumi
een baugh cheest?

A qui est ce jardin? et comment l'appelle-t-on?

Naumi een kheir aubaud est, wa
sauhibi aun shekhsi bezzauzeest.

On l'appelle Kheirabad et le propriétaire est un marchand de drap.

Az cheh meevéh der aun be-amel
mee auyed? we wejehi ijaurehi
aun chand est?

Quelle sorte de fruits produit-il? et quel en est le prix?

Az meevéhau anaur wa angoor wa
seeb oo beh wa meevéhau kollau
be-amel mee auyed, wa wejehi
ijaurehi aun duweest tomaun mee
sheved.

Il produit des grenades, des raisins, des pommes, des coins et des fruits de toutes espèces, il peut valoir environ 200 Tomans.

Sauhibi aunrau beh-beeneed, agar
mee ferooshed mee kherem.

Voyez le propriétaire, s'il veut le vendre je l'achèterai.

Sauhibi baugh-rau deedam, mee
gooyed agar be-keemeti garaun
mee khereed mee feroosham.

J'ai vu le maître du jardin, il dit qu'il vous le vendra si vous voulez lui en donner un bon prix.

Beh beeneed chand mee ferooshed
tau aunkeh pool be deham.

Demandez lui combien il veut en avoir et dites lui que je le payerai.

Mee gooyed keemeti baughi men
yek hazaur tomaun est, agar mee
khauheed pool be deheed.

Il estime son jardin à 1000 Tomans et dit que si vous avez envie de l'acheter il vous le vendra.

Begooyeed hazaur tomaun garaun
est, shesh sad tomaun mee khe-
rem.

Dites lui qu'il est cher à 1000 Tomans et
que je lui en donnerai 600.

Mee gooyed na mee feroosham be-
sebeb eenkeh, peesh az een haft
sad tomaun khereedend wa na
daudam.

Il dit qu'il ne veut pas le vendre pour
cette somme, parcequ'on lui en a offert
700 Tomans et qu'il n'a pas voulu les
prendre.

Men haft sad tomaun meekheram,
agar mee ferooshed bee-ayyed
pool be-geered.

Hé bien, je lui donnerai 700 Tomans ;
s'il veut prendre cette somme il peut
venir la recevoir.

Mee ferooshed, mee gooyed pool
be-deheed wa hujjeti aunrau be-
nooeeseed.

Il a consenti à prendre ce que vous lui
avez offert et m'a prié de lui payer le
montant et de rediger l'acte de cession.

Be-raveed be khauneh, pool bee-
auvereed wa bau o be-deheed

Allez à la maison, apportez l'argent et
payez le.

Pool rau b'aun daudeem, deegar
cheh kaur be-kuneem ?

Je l'ai payé ; quels autres ordres avez
vous à me donner ?

Be-raveed be khaunehi sherā wa
hujjet-rau b'ismi men be-nooe-
seed.

Allez chez l'avocat, et faites rediger en
mon nom l'acte de cession.

Hujjet-rau nooshteem wa mohori
sheikh ulislaum shud, begeereed.

J'ai fait rediger l'acte de cession qui est
scellé par le prêtre de la paroisse, le
voici.

Baughabaun mee baayed kadree
derekhti noo gheris kune, wa
hefteh yek dafaah baugh-rau aub
be-dehee wa khoob mutawejjih
be-shevee.

Jardinier, il faut que vous plantiez quel-
que jeunes arbres, que vous arrosiez un
peu le jardin toutes les semaines et
que vous en ayez grand soin.

- Derekhti auncheh mee baayed ghe- Je planterai les arbres qui peuvent être
ris mee kunam, laiken aub kam nécessaires ; mais l'eau est rare.
est.
- Wa hefteh yek dafaah kifauyet na S'il n'y a pas assez d'eau, il faut en ache-
mee kuned, kadree aub be-khe- ter un peu toutes les semaines.
reed.
- Agar kam est kadree aub mee khe- *Fort-bien, Monsieur*, si j'en ai besoin j'en
rem, keh mo-attel na-baushee. acheterai, afin que vous n'éprouviez
aucune perte.
- Hemeh roozeh wakti asr, kadree Pendant la saison, apportez tous les jours
meeveh az berau-i khauneh bee- quelques fruits pour l'usage de la
auver. maison.
- Bisiaur khoob, tau meeveh hest her J'exécuterai vos ordres et vous en appor-
roozeh mee auveram. terai tous les jours tant qu'ils dureront.
- Baughabaun agar mutawejjih be- Jardinier, si vous faites bien attention au
shevee, wa durust khidmet be jardin et que vous travailliez bien,
kunee, muwaujibi turau zeeaudter j'augmenterai vos gages et vous ferai
mee kunam, wa inaaum mee de- en outre un present.
ham.
- Men auncheh be tawaunam khid- Je ferai ce que je pourrai, et remplirai
met mee kunam wa kootauhee mon devoir.
namee kunam.
- Agar be-sheved naurenj oo terenj Si vous y découvrez quelques oranges ou
wa baazee nihauli deegar, khau- d'autres fruits délicats, remarquez la
hem der baugh nishauneed ; her place et dites le moi ; afin que je
wakt keh mee daunee be-goo, tau puisse les trouver.
aunkeh derekhti aunrau peidau
kunam.

DIALOGUE VII^E.*Der harf zeden bau Zauria.**Avec un Bailli ou homme d'affaires.*

Reis, cherau bezr be sehrau na mee beree ? wakt guzashteh est.

Bailli, pourquoi ne semez vous pas la terre dans la plaine ? la saison est passée.

Sebebi na kishteni bezr een est, keh doo jofti gauo murdeh est, wa zemeen rau shokhm na kerdeh am.

La raison pour la quelle je ne l'ai pas fait est qu'il est mort deux couples de bœufs et que je n'ai pas encore pu la labourer.

Cherau peesh az een kheber na kerdee keh gauo be kherem ? haul doo zawji gauo peidau kun tau be kherem.

Pourquoi ne m'en avez vous pas instruit plutôt afin que je me procurasse des bœufs ? cherchez sur le champ après deux couples afin que je les achète.

Gauo peidau kerdeh am, doo joft-rau haft tomaun mee ferooshed.

J'ai trouvé des bœufs, les deux couples vous couteront sept Tomans.

Agar erzish daured be kher wa pool be-deh, keh wakt mee guzared.

S'ils valent sept tomans, convenez et payez en le prix car la saison s'avance.

Bezr auncheh mee bauyest be seh-rau berdam wa kaushtam.

J'ai fini dans la plaine le labourage nécessaire.

Be kadri haul aub be sehrau be-deh, zemeen-rau bee aub ma guzaur.

Vous devez alors, de tems en tems, arroser la terre sans passer aucune part.

Aub be-sehrau mee deham, laiken agar bauraun bee auyed khoob est.

Je l'arroserai mais la pluie serait préférable.

Agar bauraun nee-ayyed too motewejjih aub dauni zemeen be-shev tau Khodau cheh khauhed.

Motewejjih shudeh am wa aub daudeh am, haul nazdeek est be wakti diroo.

Agar wakti diroo est be ferist tau diroo kunend.

Diroo kerdend, her wakt mee gooyeed be-koobend.

Agar wakt shudeh be koobeed tau be-beenam cheh aayyed mee sheved.

Koobeedeh eem laiken cheezee aayyedi shumau na mee sheved.

Sebebi cheh cheez est keh aayyedi mau cheezee na mee sheved ?

Az berau-i aunkeh bezri shumau daudeed, nesifi hausil edweeaun mee berd, wa sulusi aunrau ra-auyau ; wa kadree az aunrau az berau-i bezri sauli deegar guzaur-deh eem we az berau-i shumau cheezee na maundeh.

Si la sécheresse continue, souvenez vous d'avoir soin d'arroser la terre jusqu'à ce qu'il plaise à la providence de nous envoyer de la pluie.

J'ai pris soin d'arroser la terre, c'est bientôt le tems de la moisson.

Si c'est le tems de la moisson mettez y les ouvriers et faites la rentrer.

La moisson est finie, quand vous l'ordonnerez on battra le grain.

Si c'est le moment battez le, afin que je puisse connaître quelle est ma part.

Nous l'avons battu, mais il ne vous reste rien pour votre part.

Que voulez vous dire ? rien pour ma part !

Pour cette raison, moitié du produit appartient au gouvernement, un tiers aux pauvres ; et nous en avons réservé un peu pour semer l'année prochaine, ainsi il ne vous reste rien.

Deevaun cherau nesif mee geered ?
 agar tokhm na mee dehed behter
 aun est keh baad az een zerau-at
 na kunam keh zerer daured.

Agar mee khauheed zerau-at na
 kuneed, behter est keh mulk-rau
 be-feroosheed, we baad az aun
 faurigh bausheed.

Kesee-rau peidau kun keh mulk-
 rau b'aun be-feroosham.

Shakhseerau peidaukerdeh am, mee
 gooyed mulk rau chand mee fe-
 roosheed tau be-kherem.

Mulki men deh hazaur tomaun be-
 zer efken daured, wa keemeti aun
 doo hazaur tomaun est, agar mee
 khauhed be-khered.

Mee gooyed yek hazaur oo paun-
 sad tomaun mee kherem, agar
 mee deheed khoob est.

Be-goo mee feroosham agar pool
 dauree wa mee khauhee be-kher.

Pool auverdeh est, mee gooyed be-
 geeram yau neh ?

Be raveed be-khaunehi shera, wa
 kaughiz rau b'imi aun benuwee-
 seed.

Comment se fait-il que le gouvernement
 en prend la moitié ? s'il n'accorde pas
 la semence, il vaut mieux à l'avenir
 que je ne cultive pas ma terre, car ce
 n'est pour moi, qu'un embarras.

Si vous ne cultivez point votre bien, il
 vaut mieux que vous le vendiez ; alors
 vous serez débarrassé.

Cherchez moi quelqu'un à qui je puisse
 le vendre.

J'ai trouvé un acheteur, il désire savoir
 combien vous en demandez.

Ma terre me coute 10,000 tomans, mais
 je la lui vendrai pour 2000 s'il veut
 l'acheter.

Il dit qu'il vous en donnera 1500 tomans,
 si vous voulez la lui vendre pour ce
 prix.

Très-bien, dites lui qu'il l'aura s'il veut
 l'acheter et si l'argent est prêt.

Il a apporté l'argent et il désire savoir
 si vous voulez la lui vendre ou non.

Allez chez l'avocat et faites rédiger, en
 son nom, l'acte de cession.

DIALOGUE VIII^E.

Der harf zeden az berau-i aroosee kerdén.

Du Mariage.

Men mee khauhem puseri khood-rau zen be-deham, na mee daunam kudaum dokhter rau be-geeram.

Je désire marier mon fils ; mais je ne sais quelle jeune personne choisir.

Agar mee fermauyeed suraugh mee geeram her jau keh dokhter khoobee baushed, az berau-i aun peidau sheved kheber kuneem.

Si vous voulez me le permettre je m'informerais où il y a une jeune demoiselle qui puisse vous convenir et vous le dirai.

Bisiaur khoob est, leiken javaun baushed wa khoob sooret.

Très-bien mais elle doit être jeune et belle.

Der filaun mahalah dokhteri filaun taujir-rau deedeh eem, al huk javaun oo khoob sooret est.

J'ai vu dans telle paroisse, la fille d'un tel marchand, elle est jeune et belle.

Bisiaur khoob, ferdau be raveed be-khaust-gauree aun, beh beeneed cheh mee gooyend.

Vous me faites plaisir, allez demain la demander en mariage, et faites bien attention à leurs observations.

Rafteem bau hazauraun mrekeh wa iltimaus kebool kerdend keh dokhteri khood-rau beh puseri mau be-dehend, laiken bisiaur cheez mee khauhend.

Nous avons beaucoup discuté et enfin ils sont convenus, mais ils ne consentent donner leur fille à votre fils qu'à de très grands avantages.

Auncheh mee khauhend aibee na daured, mee deham, be-gooyeed mubaurek baushed.

Cela ne signifie rien, assurez leur que je leur donnerai ce qu'ils peuvent désirer et saluez les *de ma part*.

Doo desti rakht, wa doo shaul wa baazee cheezhau-i deegar, wa doo gooshwaur oo gardan band wa ghairi aun mee khauhend.

Ils demandent deux habillemens complets, deux schals et quelques autres choses, en outre une paire de pendant-d'oreilles et un collier.

Hemeh eenhau-rau begeereed wa kadree nukl oo hinnau wa shama oo kafsh, we pas ferdau bau sauzendehau be raveed wa sheereene be khooreed.

Après demain prenez et portez toutes ces choses avec quelques autres que l'on a coutume d'envoyer en ces occasions, telle que Hinna, bougies et pantoufles, et faites vous accompagner des musiciens pour prendre votre part des sucreries.

Rafteem wa sheereene khooddeem wa rakhoot-rau b'aundauzeh bo-reedeem.

Nous y avons été, avons mangé des sucreries et avons coupé les étoffes d'après la mesure.

Khoob, inshau Allah mubaurek baushed. Beraveed we ahwaul behporseed keh cheh wakt keraur mee deheed keh aked be-kuneem?

Très-bien, que Dieu nous bénisse. Allez vous informer quand le mariage pourra avoir lieu.

Mee gooyend keh doo hefteh deegar rakhooti aun temaun mee sheved, agar mee khauheed baad az doo hefteh aibee na-daured

Ils disent que les habillemens seront finis dans quinze jours ; si cela vous convient, il n'y aura alors aucun empêchement.

Be-gooyeed keh haul doo hefteh shudeh est, roozi chaur shembeh terefi aser sau-at az berau-i aked kerdén bisiaur khoob est.

Dites leur que la quinzaine est expirée et que mercredi l'après midi me conviendrait bien pour la célébration du mariage.

Mee gooyend aibee na daured, her wakt keh selauh mee dauneed aked kuneed.

Ils disent qu'ils n'ont aucune objection et que le mariage aura lieu quand vous voudrez.

- Be-gooyeed keh az akwaum oo akribau her kes-rau mee daunend, begooyeed keh ber seri aked hauzir baushend. Informez vous si les parens et les voisins le savent tous et priez les d'être prêts à assister au mariage.
- Mee gooyend keh her kes rau kih selauh mee dauneem mee talbeem, shumau sheikh oo kauzee-rau az berau-i khutbeh khaundan be-talbeed. Ils disent qu'ils inviteront tous ceux qu'ils jugeront à propos ; et que vous devez envoyer chercher le prêtre et le Cazy pour célébrer le mariage.
- Albetteh men akaurib oo akwaumi khoud-rau wa doostaun rau bau sheikh oo mollau-hau-rau auveram az berau-i khutbeh khaundan. Certainement j'amenerai le prêtre pour faire la ceremonie avec mes parens mes voisins et mes amis.
- Be raveed be-gooyeed be kanaudee keh sheereenee az berau-i seri aked bee-auverd. Allez dire au confiseur de fournir les sucreries nécessaires pour le mariage.
- Sheereenee be - kadri chehel man haul auverdeh est, agar baad az een zeroor be-sheved bauz mee auveram. Il a apporté environ quarante mans de sucreries, s'il en faut d'avantage il les fournira.
- Merd hem hemeh hauzir end, be-raveed az akabi sheikh ul islaum oo Kauzee ; be-gooyeed teshreef bee-auvereed keh munteziri shumau hestam. Tout le monde est prêt, allez chercher le prêtre et le Cazy ; dites leur que nous attendons après eux.
- Sheikh aumedeh est, mee gooyed, chand tomaun wejehi sedauk be-nuweesam ? Le prêtre est venu et désire savoir quel est le douaire qu'il doit mentionner.

- Herch eh mauderi aroos mee gooyed oo mee khauhed, be-nuweeseed. Qu'il écrive ce que la mère de la mariée jugera à propos de mentionner.
- Mauderi aroos mee-gooyed seesad tomaun wa doo kaneez wa doo gholaum wejehisedauk be-nuweeseed. La mère de la mariée désire qu'on mentionne en forme de douaire, trois cens tomans, deux femmes esclaves et deux esclaves.
- Be-gooyeed keh duweest tomaun wa kaneez oo gholaum rau be-nuweeseed. Dites lui d'écrire deux cens tomans et les esclaves.
- Kabool kerdend we be sheikh goftend keh khutbeh be-khauned. Haul sheereenee be-deheed. Ils ont consenti a cet arrangement et ont ordonné au prêtre de lire les prières du mariage. Maintenant vous devez leur donner les sucreries.
- Be-gooyeed keh sheereenee bedehend, wa mutewejjihi hezraut besheved, wa eeshaun rau ravau neh kuneed. Dites leur qu'ils auront les sucreries, qu'ils doivent leur faire honneur et renvoyer la compagnie.
- Hezraut hemeh sheereenee khoodend, wa mee gooyend mubaurek baushed ber puseri shumau wa ber shumau. La compagnie a fini les sucreries et vous félicite ainsi que Monsieur votre fils.
- Lufti shumau kam na sheved, musherref saukhteed. Tesdeea kesh-eedeed. Je les remercie, ils m'ont fait honneur. Vous avez eu beaucoup d'embarras.
- Be-gooyeed beh-pederi aroos, keh men mee-khauhem ferdau aroos-rau berdeh bausham. Dites au père de la mariée que j'irai la chercher demain.

Mee-gooyend, cheh aib daured? ikhtiyaur bau shumau hest. Ils disent qu'ils n'ont point d'objection si tel est votre plaisir.

Be-raveed kawwaul oo nekaureh-chee oo mutrib-hau rau mejmoo-a kheber kuneed keh ferdau sheb bee-auyend der khaunehi mau wa yerauki autesh - bauzee aumaudeh kuneed. Allez dire aux conteurs, aux musiciens et aux chanteurs de se préparer à venir ce soir à la maison, et ayez soin que le feu d'artifice soit prêt.

Hemeh mutribaun hauzir end, wa yerauki autesh-bauzee neez aumaudeh est. Les musiciens sont tous ici et le feu d'artifice est préparé.

Mutribaun bau jemaayet wa yerauki autesh bauzee, beraveed we aroos-rau bee-auvereed. Assemblez les musiciens, préparez les artifices, et allez chercher la mariée.

Hemeh raftand we aroos-rau auverend ber darbi khauneh. Ils ont tous été chercher la mariée et l'ont amenée à la grand-porte.

Cherau daukhili khauneh namee shevend? sebeci mo-attelee cheh cheez est? Pourquoi n'entrent-ils pas? qu'est-ce qu'il y a?

Kau-ydeh een est, keh shumau ve puseri shumau kih daumaud hest, bau istekbauli aroos rafteh, aroos-rau bee-auverend. Suivant la coutume, vous et M. votre fils comme l'époux, auriez du accompagner la procession de la mariée.

Cheh aib daured? men oo daumaud her doo mee raveem—bismillah! Qu'est-ce que cela signifie? l'époux et moi nous irons volontiers s'il le faut.

Be fermauyeed aroos-rau be-bereed
der menzili daumaud.

Ordonnez que l'on conduise la mariée à
la maison de son époux.

Aroos-rau berdend der menzili dau-
maud, deegar cheh kunend?

Ils ont conduit la mariée chez son époux,
qu'ont-ils à faire de plus?

Baad az terib oo raks kerdén, ta-
aum az berau-i eeshaun bee auve-
reed.

Après le chant et la danse préparez leur
à souper.

Ta-aum auverdeem, hemeh khood-
dend, wa be-hemeh toor khooshee
guzasht.

Nous avons servi le souper, ils ont fini
et le tout s'est agréablement passé.

Baad az cheez-khoordan, her kes
kih mee khauhed be khaunehi
khood be-ravad, beravad, we her
kes kih mee-mauned, jau-i durus-
tee az berau-i khaubi eeshaun du-
rust kuneed.

Quand tout le monde aura fini, laissez
partir ceux qui désirent s'en aller et
préparez des lits pour ceux qui dési-
rent rester.

Akseri merdum be-khanehi khood
mee-ravend, we baazee kih maun-
dend, jau-i eeshaun-rau durust
kerdeem.

La plus part s'en vont : nous avons pré-
paré des lits pour ceux qui restent.

Eeshaunee kih mee-ravend be-goo-
yeed, keh ferdau sheb neez bee-
auyeed.

Priez les personnes qui s'en vont de re-
venir demain soir.

Hemeh waadeh daudend keh ferdau
sheb mee auyeem.

Ils ont tous promis de revenir demain
soir.

DIALOGUE IX^R.*Der harf zeden bau Munshee.**Avec un Maître de Langues.*

Meerzau, shumau der cheh ylm peeshter kaur kerdeh eed? wa der cheh ylm muhaureti shumau peeshter est? Haul ders mee khauneed yau neh?

Haul ders khaundan rau terk kerdeh am, laiken az uloomi sirf oo nehoo wa mentik we kadree az loghati istihzaur dauram.

Khoob, men haul iraudeh dauram keh kadree Faursee be khaunam, baad az aun kadree az mokedde-meti arebee be khaunam agar shumau furset daureed roozee neem sauat merau ders be gooyeed.

Her wakt keh mu-aiyen mee-fer-mauyeed, men mee auyam we shumau rau ders mee deham.

Mee khauhem kadree az noostejaut we inshau wa imlau rebt beham rasaunam.

Besyaur khoob est, kadree az murauselaut mee auvereem keh baad az feraugh az dersi aun murauselaut rau be khaunend.

Mirza, à quelle science vous êtes-vous le plus appliqué? et en quoi excellez-vous? donnez-vous des leçons maintenant ou avez-vous cessé d'enseigner?

J'ai maintenant cessé de montrer à lire, mais je donne des lectures sur la grammaire et la syntaxe, la logique et la philologie.

Très-bien, maintenant j'aimerois à lire un peu de Persan et ensuite commencer l'Arabique si vous avez le tems de lire avec moi une demi-heure tous les jours.

Quand vous vous serez déterminé à commencer, je viendrai vous donner leçon.

Je désire apprendre la composition et la manière de lier les sentences.

Fort-bien je vous apporterai quelques lettres à lire quand vous aurez eu des leçons.

Cheh aib daured keh peesh az ders khaunden murauselaute rau be khaunam ? Pourquoi ne puis-je pas les lire avant de prendre des leçons ?

Peesh az ders namee tawauneed khaundeni nooshtejaut rau, be sebeb eenkeh der nooshtejaut kin- auyaut ve izaufauti besyaur be kaur mee berend. Vous ne pouvez pas lire les compositions épistolaires avant d'avoir pris des leçons, parcequ'on y a introduit des allusions et des épithètes.

Mee khaudem der cheez nuwishten oo murauselah nigauree kadree ser reshteh behem rasaunam. Je désire en lisant, ou en examinant des lettres, faire choix de quelques passages.

Khoob est, kadree meshk be kuneed, baad az chandee khauheed aumookht, az khutooti Kudaum Beg-rau ikhtiyaur kunam wa benuweesam. Agar az berau-i nuwishteni murauselaute est, khuti nustaaleek oo shekesteh mee bauyed meshk kuneed. Hé-bien, vous copierez un peu, et après quelques essais vous apprendrez, je choisirai quelques passages du Kudambeg et les copierai pour vous, si c'est pour écrire des lettres il faut que vous copiez le Nustalik et les exemples de Chekesteh.

Shumau az khutooti Kudaum Beg-rau peeshter mee nuweeseed, bazee az awkaut nustaaleek-jelee, wa gauhee shekesteh-khefee be nuweesam. Vous écrirez d'abord d'après les exemples de Kudambeg ; j'écrirai quelque fois du fin Nustalik et quelque fois du simple Chekesteh.

Khoob est, roozi panjshembah kadree az Gulistaun ders mee khaunam wa kadree meshk mee kunam. C'est bien, jeudi je lirai et copierai un peu de Gulistan.

Her wakt keh shughlee na daureed
wa demaughee daureed, az berau-i
men be feristeed keh mee auyam.

Quand vous aurez le tems et que vous
vous sentirez disposé, envoyez moi
chercher et je viendrai.

Meerzau, begooyeed keh peesh az
een, der kujau boodeed? wa
heech kes rau ders gofteh eed
yau neh?

Dites moi Mirza, où avez-vous été jusqu'à
present? Avez vous enseigné ou non?

Beleh, baazee az sauhibaun rau ders
mee daudam

J'ai montré à lire à quelques Messieurs.

Kabl az eenkeh ders mee daudend
muwaujib mauhaneh rau, chand
mee-grifteed?

Avant qu'ils apprennent à lire, combien
recevez-vous par mois?

Baazee filaun mublegh, wa baazee
az o ziyaudter mee-daudend.

Des uns, tant et des autres tant de plus.

Men hem ziyaudter mee-deham
meshroot b'aunkeh khoob mute-
wejjih be sheveed.

Je vous payerai aussi plus à condition
que vous ferez attention.

Auncheh az desti men ber-ayyed
kootauhee namee kunam.

Je ferai de mon mieux, je ne négligerai
rien.

DIALOGUE X^E.*Harf zedeni Hakeem bau Mereez.**Entre un Médecin et un Malade.*

Cheh cheez est ? chekaur dauree ?
cheh nau-khooshee dauree ?

Que voulez-vous ? Qu'avez-vous ? qu'elle
est votre maladie ?

Doo seh rooz est keh ahwaulem
nau-khoosh shudeh est.

Depuis deux ou trois jours je ne suis pas
bien portant.

Nebz oo zebaunet rau beh-beenam :
besyaur saferau-i too ghaulib est.

Laissez moi tâter votre pouls et montrez
moi votre langue. Vous avez beau-
coup de bile qui vous affaiblit.

Beleh, der sheb ahwaulam muzterib
bood wa teb daushtam.

Oui, pendant la nuit, je suis agité et fiè-
vreux.

Een dawau rau der aubi garm be-
kun oo be khor keh khoob mee-
sheved.

Mettez cette médecine dans de l'eau et
prenez la ; elle vous fera du bien.

Az khoraukee cheh cheez be khoo-
ram keh khoob baushed ?

Que pourrais-je manger qui me con-
vienne ?

Kadree naun wa aubi goosht wa
khordehi rowghan be khooreed.

Un peu de pain et de bouillon et vous
pouvez faire usage d'une petite quan-
tité d'huile.

Hakeem, doo saul oo neemest keh
derd-dilee dauram, wa hercheh
dawau khordeh am, bihter na-
mee sheved.

Docteur, depuis deux ans et demi j'ai
des pains d'entrailles, et aucune des
médecines que j'ai prises ne m'a fait du
bien.

Een dawau rau der kadree kand
bee-aumeez wa der wakti khaub
be-khoor, wa kadree aubi goosht
yau aubi berinj be khooreed.

Perheez az cheh cheez be kunam ?
wa ta-aum az cheh kism be
khooram.

Her cheh meekhauhee be khor
megar turshee oo cheezi baurid.

Hakeem, seri men bisyaur derd
mee kuned wa ahwaulam nau-
khoosh est.

Een dawau rau der aubi garm be
kun keh ahwaulet khoob mee-
sheved.

Dawau rau khoordam, derdi serem
khoob na shud, agar mee goo-
yeed be hemmaum be ravam.

Hawau-i garm az berau-i ser-derd
bisyaur bad est, na raveed.

Doo mauh peesh az een cheshm-
derdee daushtam, haul bakeeyehi
aun baukeest.

Kadree dawau mee deham der
sheesheh kerdeh, roozee chaur
mertebah cheshmi khooD rau az
aun nem kun.

Mélez cette médecine avec un peu de
sucre en pain et la prenez au moment
de vous coucher ; vous pouvez aussi
prendre un peu de bouillon ou une dé-
coction de riz.

De quoi faut-il que je m'abstienne ? et que
puis-je manger ?

Prenez ce que vous aimez, excepté des
acides ou des choses froides.

Docteur, j'ai un violent mal de tête et
suis très-malade.

Plongez cette médecine dans de l'eau
chaude, c'est un bon restaurant.

J'ai pris la médecine, mais ma tête n'est
pas mieux, si vous me le permettez,
j'irai prendre un bain.

N'y allez pas, car la chaleur est très-mau-
vaise pour le mal de tête.

Il y a deux mois que j'ai eu mal à l'œil
et m'en ressens encore quelque fois.

Je vous donnerai une phiole pour baigner
votre œil quatre fois par jour.

Nem kerdam, bihter na shudeh est ;
wa dowri cheshm zakhm shudeh
est.

Een dawau-rau her sheb peesh az
khaubeedan be dowri cheshm be
maul wa doo rooz deegar kheber
bedeh.

Derdi dili kedeemee a-auriz shudeh
est, we her cheh mee khooram
kei mee kunam.

Chand wakt est keh dilet derd mee
kuned ? wa cheh wakt sheddet
mee kuned ?

Panj saul est keh derd mee kuned,
wa her wakt cheez mee khooram
kei mee kunam, wa sheddet mee
kuned.

Een dawau-rau her sheb bau kadree
kand be-khoor oo be khaub.

Ghizau-i rooz rau cheh cheez be
khooram bihter est ?

Roos naun oo kabaub, wa sheb pilao
be khoor, laiken rowghan kam
be khoor.

Je l'ai baigné, mais il n'est pas mieux; la
parti ronde est affectée.

Tous les soirs avant d'aller vous cou-
cher frottez cette partie avec cet on-
guent et dans deux jours faites moi
savoir comment vous vous trouvez.

Ma vieille maladie d'entrailles m'a re-
pris et je ne puis rien garder de ce que
je mange.

Combien y a-t-il que vous êtes sujet à ces
peines d'entrailles, et quand vous pren-
nent-elles ?

J'y suis sujet depuis cinq ans et lorsque
j'ai mangé les vomissemens me prennent.

Tous les soirs, avant d'aller vous coucher,
prenez ceci avec un peu de sucre.

Quelle espèce de nourriture puis-je pren-
dre dans la journée ?

Prenez pendant le jour, un peu de pain
et de viande rôtie et le soir un pilao
mais très-peu d'huile.

Nau-khooshee zeheeree α -auriz shu-
deh est wa belghem bisyauree de-
faah meesheved we dilem peech
mee dehed.

Een hebb-rau be geer yek sheb ye-
kee-rau be khor we yek sheb
ma-khor.

Ghizau cheh cheez be khoram?
we cheh wakt bauyed khoord?

Cheloo bee rowghan wa bee goosht
be khor, keh goosht az berau-i
zeheer bisyaur zerer daured, wa
wakti asr ghizau be khor.

Doo rooz est keh shikemi men bis-
yaur peech mee dehed.

Ihtiyaut be kun der khoordani ghi-
zau, keh bad naukhooshee est.

Hakeem, goosht keh mee khoram
peecheshi aun peeshter mee she-
ved?

Goosht khoordan az berau-i shu-
mau bisyaur zerar daured, albet-
teh ma khooreed.

Gooshi men sekli saumaah behem
rasauneedeh est wa heech cheez
namee shnavam.

Je suis affligé d'un asthme, j'ai beaucoup
de difficulté à cracher et ai une peine
d'entrailles.

Voici quelques pilules, prenez en une de
deux jours l'un et ce le soir.

Quelle nourriture puis-je prendre et
quand?

Vous pouvez manger du tchelou sans huile
ou viande, car la viande est très-mau-
vaise dans ces maladies, et vous pren-
drez votre repas l'après-midi.

Depuis deux jours je suis très-relâché.

Il faut faire attention à ce que vous man-
gez, votre maladie est très-sérieuse.

Docteur croyez vous que la viande aug-
menterait ma maladie?

La viande ne vous vaut rien; vous ne
devez pas en manger.

J'ai l'oreille bouchée et suis sourd.

Yek aub-duzdek az bauzaur be geer
oo bee-auver, keh dawau mee de-
ham be too.

Aub duzdek namee daunam cheh
cheez est, be gooyeed tau be dau-
nam.

Cheezeest be terkeebi nei mee sau-
zend, wa meeauni aun choon dee-
gareest; wa seri aun sooraukh est,
choon meeaunee rau zor mee au-
verend, aub az sooraukh beeroon
mee-jehed.

Aub-duzdek-rau durust kerdeh am,
be-geereed wa dawau be deheed.

Een dawau rau der sheesheh be
kun, wa der roozee doo mertebah
der aub-duzdek kerdeh, der goosh
be kun, baad az temaumee dawau
eenjau bee-au.

Mejmoo-a-i dawau temaum shud wa
kadree bihter shudeh am.

Der khoodauk ihtiyaut be kun, keh
inshau Allah khoob mee sheved.

Nau - khoosheee kooftae a-aurizi
men shudeh, namee daunam cheh
kaur kunam keh chauk be sheved

Chand wakt est keh nau khoosh
shudehee? we dawau cheh khood-
dee?

Achetez une seringue au marché et appor-
tez la moi, afin que je vous donne quel-
que remède.

Je ne sais point ce qu'une seringue peut
être, ayez la complaisance de me la dé-
peindre afin que je puisse vous com-
prendre.

C'est une chose faite de roseau, en de-
dans il y en a un autre de la même
forme; il y a un trou au bout et lors-
que vous poussez la partie intérieure,
elle fait jaillir le liquide à travers le
trou.

Je me suis procuré la seringue, la voici,
donnez moi le remède.

Mettez cette injection dans une phiole
et pendant le jour emplissez la seringue
deux fois, seringuez vous l'oreille, et
quand vous aurez employé le tout re-
venez.

J'ai usé tout le remède et suis un peu
mieux.

Prenez garde à ce que vous mangez, et
avec la grâce de Dieu, vous guérirez.

Il m'est arrivé un malheur, je me suis
fait une fracture, que je ne sais com-
ment faire guérir.

Combien y a-t-il que cela vous est arrivé?
et quel remède avez vous employé?

Chaur mauh peesh az een nau-
khoosh shudam, wa dehanem
zakhm shudeh, wa Atibbau gofteh
end kooft grifteh-ee.

Cheh dawau khooddee? wa kei mu-
a-aulejeh kerdeh est terau?

Ewaüili nau-khooshee kadree serdee
khoordam, b'aun sebeb, nau-
khooshee tool kesheed.

Bauree baad az een der khoordani
cheezi serd ihtiyaut be-kun, wa
een dawau-rau her sheb bekhoor.

Dawau-rau khoordam, dehanam
zakhm shudeh est, wa goosht-
hau-i dandaunam rafteh est.

Bihter aun est keh hemeesheh garm
baushee wa sermau na khooree.

Ustekhaun-hauyam derd mee kuned
be-yilleti zakhmi dehan.

Een dawaurau roozee yek defaah
be-jau-i keh derd meekuned be-
maul, baad az aunkeh dawau-rau
temaum merau kheberdaur kun.

Derdi ustekhaun khoob shudeh est,
laiken derdi dehan khoob namee
sheved.

J'étais malade il y a environ quatre mois,
ma bouche était en très-mauvais état,
et les Médecins ont dit qu'elle était
fracturée.

De quel remède avez vous fait usage?
et quand a-t-il fait effet?

Ce m'est venu d'un léger rhume, et de-
puis ce tems a toujours été en em-
pirant.

Ayez grand soin de ne rien manger de
froid à l'avenir : et prenez cette méde-
cine tous les soirs.

J'ai pris la médecine, ma bouche a été
dans un état affreux, et j'ai perdu mes
gencives.

Tant mieux, pourvu que vous vous teniez
chaudement et ne gagniez point de
rhume.

Je souffre tant de la bouche que les os
m'en font mal.

Appliquez une fois par jour cette embro-
cation sur la partie douloureuse et
faites moi avertir quant elle sera finie.

Les os ne me font plus de mal mais je
souffre toujours de la bouche.

Aibee na daured; agar dehani shumau derd be kuned, kam-kam khoob mee sheved.

Ne soyez point éffrayé, quoique votre bouche soit douloureuse, elle guérira par degrés.

Hakeem, agar be hemmaum bera-vam az berau-i naukhooshee men, bad neest?

Docteur, croyez vous que si je prenais un bain, ce serait contraire à ma maladie?

Cheh aib daured be hemmaum raftan? leiken der aubi serd ma roo, keh besyaur zerar mee ra-sauned.

Je n'y vois aucun inconvénient, mais ne le prenez pas froid, car alors il vous ferait beaucoup de mal.

Doo rooz peesh az een tofangee be destam khoordeh est, namee daunam ustekhauni aun shekesteh est yau neh.

Il y a deux jours que mons fusil a repoussé dans mes mains, je ne sais si l'os est cassé ou non.

Ustekhauni aun shekesteh est, em-mau be tedreej durust meesheved.

L'os est cassé, mais il reprendra graduellement.

Haul zakhmi destemrau beh beeneed, wa kadree merhem be-guzaureed.

Maintenant examinez la blessure de ma main et mettez y une emplâtre.

Merem mee-guzaurem, mee bauyed roozee yek defaah bee-auyee wa merhem-rau ywez be-kunee.

J'y mettrai une emplâtre, mais vous devez venir la changer tous les jours.

Ghizau cheh cheez bekhooram? we az cheh cheez ihtiyaut kunam?

Que mangerai-je? et de quoi dois-je m'abstenir?

Zakhmi dest perheez na daured, her cheez keh meekhaunee be-khoor, aib nadaured.

Mangez sans crainte ce que vous aimez le mieux, une blessure à la main n'exige aucun régime

Naukhooshee bawauseeree behem
rasauneedeh am ; wa khoon bes-
yauree mee auyed.

Entr' autres choses je suis incommode
des hémorrhoides, elle saignent beau-
coup.

Der cheh wakt tughyaun mee-
kuned ? wa cheh wakt auraum
dauree ?

Quand vous tourmentent-elles ? et quand
êtes vous à votre aise ?

Her wakt keh cheezi garm koor-
dam sheddet, we agar serdee mee-
khoodam auraum mee geeram.

Elles me font toujours souffrir après que
j'ai mangé quelque chose de chaud,
mais je ne les sens pas quand je
mange froid.

Een dawau rau der rooi bewauseer
bemaui, wa leiken cheezi garm
makhoor.

Frottez les avec cet onguent, et ne man-
gez rien de chaud.

Dawau rau mauleedam bihboodee
na deedam, wa khoordeni garmee
rau terk kerdam.

J'ai employé tout l'onguent et ne me
sens pas mieux, j'ai aussi cessé de
manger chaud.

Dawau-i ghair az aun mee deham,
bemaui, wa goosht oo rowghan
kamter bekhoor, ke zerar daured.

Je vous donnerai d'autre onguent pour
y appliquer, mangez moins de viande
et moins d'huile, car ces choses vous
sont très contraires.

Hakeem, naukhooshee seraa a-auriz
shudeh est, wa akseri awkaut
ghush meekunam.

Docteur, je suis sujet à tomber et m'é-
vanouis souvent.

Der cheh wakt ghush mee kunee ?
wa cheh toor mee shevee ?

Quand ces évanouissements vous prennent-
ils ? et que sentez vous ?

Peeshter der shebhau ghush mee-
kunam, wa dehanam kaf mee-
kuned wa neem-sau-at bee khoo
uftaudeh am, baad az aun behaul
mee auyem.

Meebauyed gardenet-rau zakhm
bekuneem ke kadree jerauhet bee
auyed, keh khoob mee sheved.

Her kism keh selauh mee dauneed
bekuneed: ikhtiyaur bau shumaust.

Leiken mee bauyed turshee kam
be khooree, wa cheez rau sheb
oo roozee yek defazah bekhooree.

La nuit; en général ma bouche écume
et pendant une demi-heure je suis
comme mort, après quoi je reviens
à moi.

Il faut que vous ayez un cautère au cou,
ce qui vous fera grand bien.

Adoptez telle mesure que vous jugerez
convenable et agissez: en un mot
faites ce qu'il vous plaira.

Mais vous devez faire un usage très
modéré d'acides et manger de tems en
tems, le jour et la nuit.

FIN.

CORRECTIONS.

—ooo|o|ooo—

PAGE	X	LINE	18	FOR	for were	READ	where
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....	4		25	..	add end		
....	6		5	..	he, she,		him, her.
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CORRECTIONS.

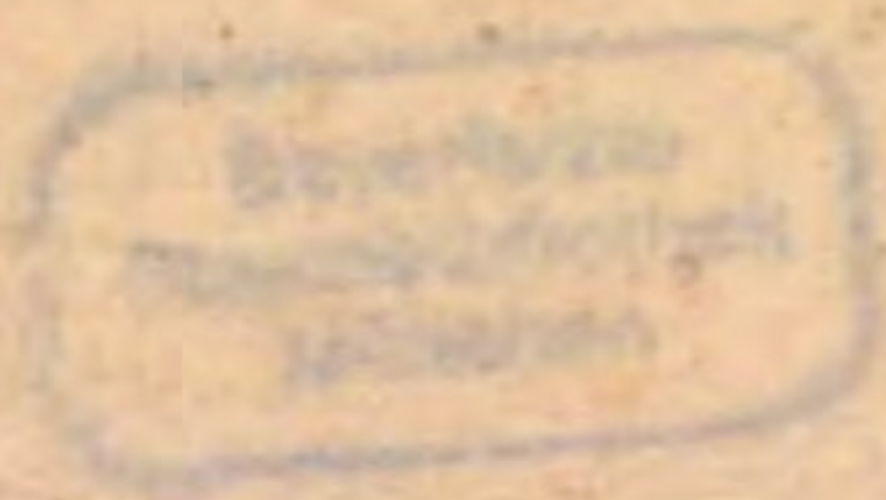
PAGE	X	LINE	18 FOR	FOR WERE	READ WHERE
...	...	...	23	Abas	Abbas
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...	...	...	5	he, she	him, her
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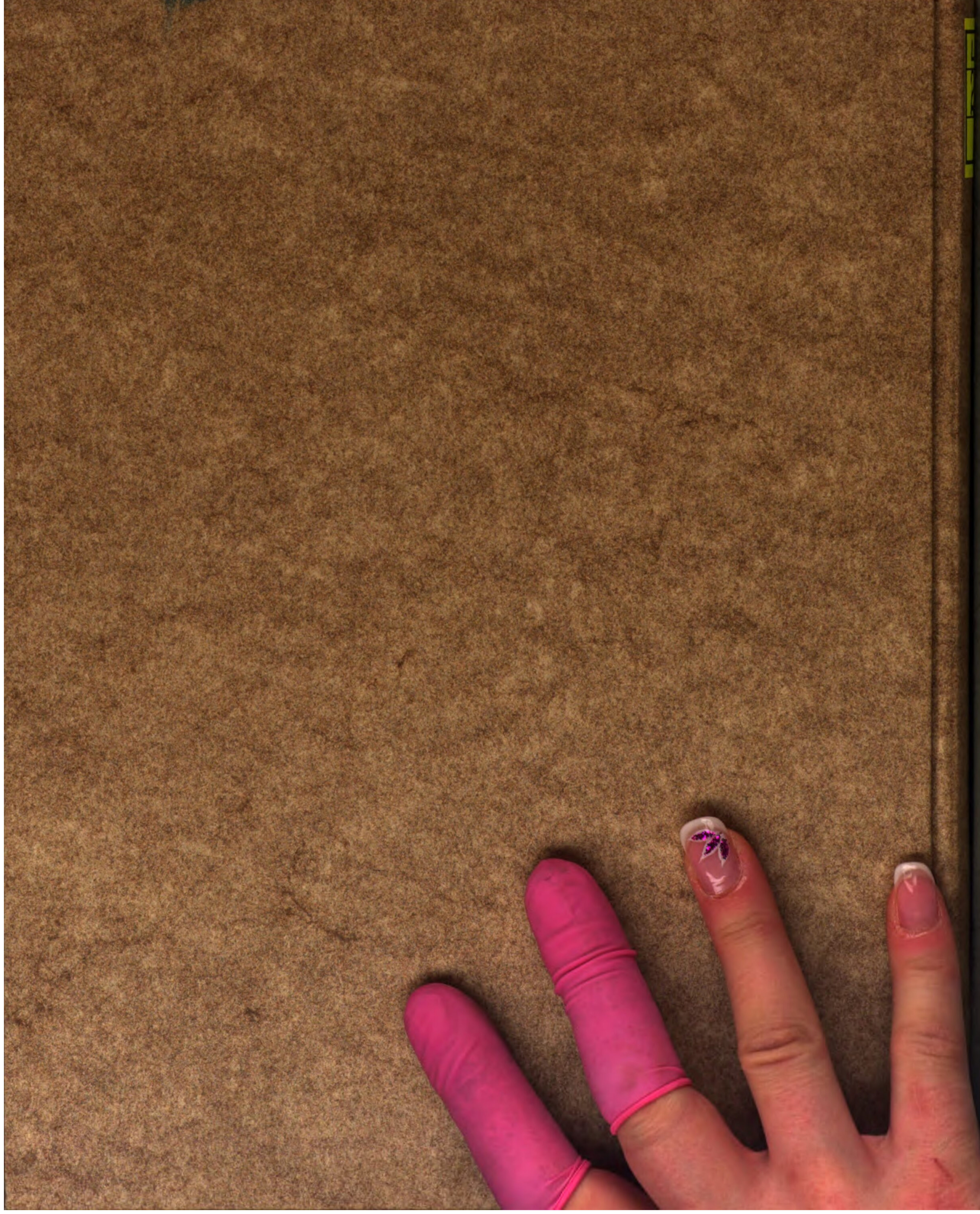
The Public are respectfully informed that Mr. Price, during his travels through Persia, Armenia, and Asia Minor, availed himself of every opportunity to sketch whatever appeared to him interesting, through that vast tract of country; forming a moving panorama. He therefore has it in contemplation to publish sketches of the 128 stages he made from Busheher to Smyrna; together with some of the most picturesque and interesting intermediate views of Ruins, Cities, &c. with a description of each. The whole forming an accompaniment to Sir William Ouseley's "TRAVELS IN PERSIA, &c."

Orders left with Messrs. Kingsbury, Parbury, and Allen, will be duly attended to.

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Buchbinderei
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Price, William

A grammar of the three principal Oriental languages, Hindoostanee, Persian, and Arabic on a plan entirely new, and perfectly easy ; to which is added, a set of Persian dialogues, composed for the author = Kitāb dar naḥw-i zabān-i hindī wa fārsī wa ʿarabī

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